

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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The Perpetual Diaconate

[See Editorial]

TO THE EDITOR: The question and answer regarding the perpetual diaconate, appearing in the Question Box, conducted by Bishop Wilson [L. C., December 13th], was of interest to many laymen of the Church, and I beg leave to suggest that a further discussion of this subject, through the medium of your columns, would be of benefit in giving a better understanding of the perpetual diaconate, its opportunities, duties, and status in the Sacred Ministry of the Church.

According to *Stowe's Clerical Directory*, edition of 1941, there are only 10 deacons listed as in perpetual orders. The early Church certainly used the diaconate as much more than a stepping-stone to the priesthood, and the Greek Church still uses it as a distinct order in itself.

Therefore, why are we not giving more attention to the perpetual diaconate as a means of keeping our small parishes and missions staffed, as well as offering an opportunity to some of our mature and devout laymen, with moderate educations and secular employment, of ordination to a more permanent ministry than that of a lay reader? Men, so ordained and serving without remuneration, would have much greater influence and usefulness than they would have in the strictly lay capacity of reader. With many of our priests serving as chaplains with the armed forces and the consequent shortage of clergy, the need for a revival of the perpetual diaconate would appear to be not only indicated but justified.

It is, indeed, regrettable that the General Convention, when it appointed the Joint Commission on the Perpetual Diaconate and Ministry for Laymen, did not see fit to provide funds for the carrying out of its work.

ROBERT W. ALLEN.

Coldwater, Mich.

The Forgotten Man

TO THE EDITOR: I read recently in THE LIVING CHURCH where the National Council is urging Bishop Mitchell of Arizona to close Good Shepherd Mission, Ft. Defiance, Ariz.

This is a mission which for more than 50 years has been meeting some sort of need among the Navajos, and has been adapting itself to the changing need—first as a dispensary, then as a hospital, a school, an orphanage, and more recently as a home for orphan and semi-orphan Indian children. It would adapt itself as the government would take over a particular type of work, which in itself seems quite commendable. More recently the opportunities of service have enlarged until hundreds of Indians had the privilege of religious teaching as a result of services conducted on Saw Mill Mt., Coal Mine, Window Rock, and at the mission itself. Sometimes as high as six or eight hundred have been known to attend a Christmas or Easter service at Good Shepherd, which means that all the efforts of 50 years are bearing some encouraging fruit.

Some of the children at the mission were expressing a desire to prepare themselves to become missionaries among their own people, and they ought to have a right to the very best training the Church can give them.

However, the operation of a mission costs money, and more money as it enlarges; and some missions are undoubtedly more efficiently operated than others. Good Shepherd is not the only place that has fallen heir to a debt while trying to serve her people, and certainly the mission itself should not be

forced to suffer while the manner of its operation is being worked out by the National Council and the Bishop of Arizona. Is it possible that 50 years of sacrifice for the Red man must now come to an end in order that the powers that be can coordinate their affairs? The Indian is again the forgotten man! (Rev.) I. C. HARRIS, former Supt.

Hayward, Calif.

The Tuckers

TO THE EDITOR: One hesitates even to suggest to an editor that he may have made a mistake: In your issue of December 13th commenting upon the election of the Rt. Rev. Henry St. George Tucker as president of The Federal Council of Churches, you say that "three brothers entered the ministry of the Church—Beverley D. Tucker Jr., Bishop of Ohio, Herbert Tucker, rector of St. John's, Washington, and the Presiding Bishop."

From my personal knowledge I can say that four of the Tucker sons entered the ministry of the Church. They are: The Presiding Bishop, the Bishop of Ohio, the Rev. Herbert N. Tucker, rector of St. Paul's Church, Suffolk, Va. (not of St. John's, Washington), and the Rev. Francis Bland Tucker, rector of St. John's Church, Georgetown, Diocese of Washington.

The foregoing can be verified by reference to the *Living Church Almanac* for 1942 and the last edition of *Stowe's Clerical Directory*.

Can it be possible that the Editor of THE LIVING CHURCH does not have these two invaluable hand-books on his desk at all times?

JOHN W. WOOD.

New York.

Evensong

TO THE EDITOR: The splendid article of the Rev. Cyril Leitch In Praise of Evensong in your issue of December 13th should be sent to every parish priest in the country. We have needed just such a statement for a long time, and we can be devoutly thankful to have it at last.

I have never yet had a parish where Evensong did not meet a real need, and I have known of a family coming five miles to a mission church to attend evening service recently, as their own large city church had no evening service.

However, there is a disturbing factor in the situation which may not affect California as it does New England. I refer to the heating situation. Whether we can get enough oil to heat the church for Sunday mornings

The Living Church

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a problem that many of us are up against these days of uncertainty.
Centredale, R. I. (Rev.) A. C. LARNED.

Errors

TO THE EDITOR: In your issue of November 22d, on page 3, you state that the late Bishop Green was "the grandson and namesake of the late William Mercer Green, the first Bishop of Mississippi, upon the occasion of whose death Alfred Lord Tennyson wrote the poem, *The Chamber at the Gate*, and sent a letter of condolence."

The poem referred to is *The Chamber OVER the Gate*, not by Tennyson but by our own Longfellow, and was "suggested to the poet when writing a letter of condolence to the Bishop of Mississippi, whose son, the Rev. Duncan C. Green, had died at his post at Greenville, Mississippi, September 15 (1878), during the prevalence of yellow fever."

In your issue of September 27th, on page 5, the Rev. Henry Smith Leiper makes the remarkable statement that Dr. Adolph Keller of Geneva, Switzerland, a recent visitor in this country, "assisted the great Tischendorf in discovering and translating the Codex Sinaiticus." The first leaves of this manuscript were discovered by Tischendorf at the monastery on Mount Sinai in 1844, the rest in 1859, when the whole surviving manuscript was entrusted to him to take to Leipzig for publication and then to present to the Russian Emperor (in 1862). It is hard to see how Dr. Keller, who is not much over 70, could have played any part in the strange history of the Sinaiticus.

Boston.

HERBERT H. YEAMES.

TO THE EDITOR: I hasten to report on the claim of your correspondent, Herbert H. Yeames, that I was in error in associating Adolph Keller with Tischendorf.

The fact is that I had erroneously misconstrued in my memory the following sentence taken from a book called *Protestant Europe—Crisis and Outlook* published by Doran. This book was written by Keller and Stewart. I quote: "In 1898 he was attached to a scientific expedition for the study of Greek manuscripts at the famous library of the Monastery of St. Catherine on Mount Sinai, the scene of Lobegott Friedrich K. von Tischendorf's momentous discoveries of portions of the 'Codex Sinaiticus.'"

The dates were attached, but I had forgotten them, and what I should have remembered was the sentence which stated: "the object of the expedition of 1898 was to collate the New Testament Greek Text, later pub-

lished by Professor von Soden, from which Professor James Moffatt later made his translation into English. Dr. Keller made two expeditions to Palestine and studied archeological remains in Upper Egypt at the Coptic monasteries of the western desert."
(Rev.) HENRY SMITH LEIPER.

New York.

Empire Dissolution

TO THE EDITOR: Your editorial of December 6th and recent utterances of Mr. Willkie looking to the dissolution of the British Empire seem not only most unwise in the present crisis but, to speak bluntly, dealing with what is none of our business.

It is rather for the countries and colonies who constitute that Empire to decide questions of their status. The loyal and vigorous support they have given England in men, money, and material is a pretty good indication of their feeling towards the Empire. You may recall the Kaiser expected them to break away and declare their independence in 1914. Had this been done then or since, as you and Mr. Willkie would approve, it is not difficult to envision England, Ireland, Egypt, Palestine, Syria, South Africa, Australia, and others in the same condition today as Norway, Denmark, Holland, Belgium, and France.

In union there is strength. Under the ideal of freedom advocated, our own country today should have come to be, "The Northern Union," "The Southern Confederacy"—and perhaps a "Western Commonwealth."

Mr. Churchill's aims of the moment may not be so ideal, but they are eminently practical so long as there are present—and possible future—Hitlers, Mussolinis, or Togos.

Chestnut Hill, Pa. STAUNTON B. PECK.

Editor's Comment:

Our correspondent seems to misunderstand or views in regard to colonies. We have never advocated the "dissolution of the British Empire" (the words were Mr. Churchill's, used in a derogatory sense), but rather the development of free commonwealths within the United Nations, with corporate responsibility for units not yet ready for self-government. A rough analogy may be found in the difference between states and territories in the American federal republic.

Grace

TO THE EDITOR: A Churchwoman, a widow with a large family, and in moderate circumstances with several of the children still home, has a son in the army "somewhere in the Solomon Islands." She mentioned to me recently how she had embodied a petition for her son in their grace before meals: which she and her children say together, standing around the table. At my request she wrote it out for me and I send it on just as she wrote it out. It may prove helpfully suggestive to families with members in the service, who are accustomed to say grace before meals; maybe inspire some who do not, to begin to say grace under the inspiration of stern necessity, so as to intercede regularly and together, for absent ones. I noted with satisfaction that her grace as she had made it up, included no unChristian petitions of physical victory or vengeance.

"O Lord, bless we pray this food and grant our prayer that the war will end soon and our John will be allowed to come home again. We ask this for thy Son, our Lord Jesus' sake. Amen."

(Rev.) A. L. BYRON-CURTISS.

Atwell, N. Y.

The Fruits of This Christmastide

THOSE of us who are older can't help thinking back over the few days that have elapsed since this last lovely but difficult Christmastide, and searching for some possible bright spots of increased religious faith and fervour. Were they there? They were,—definitely. We know full well that fully 60% of America was NOT in church, and had no intention of being there. Those reveling, rowdyish, and Christless Americans we simply label with the caption "No Room For Him In The Inn."

What you and we saw were many, many more people than ever before beginning to think and talk basic things about Him Whose Birthday it was, and what those things would have done to avert war—and can and MUST do in working out a righteous peace. We saw and heard the beginnings of a better life of worship and practice on the part of many who have just realized how starved they are for the red meat of Religion. There were countless new and first confessions—and, as always, the continued and consistent impact of the dependable worship of The Faithful. There were hundreds of suppliants at the war-shrines in our Parish Churches, beseeching the mercy and the enfolding arms of The Loving Christ Child about their loved ones in the maelstrom of war, especially those who could not get home—and (this got under our skin) it was a lesson in reverence and devotion to us who have never been denied our religious privileges, to see our soldiers and sailors and nurses, home on furlough, coming to their communions with fine and beautiful evidences of an abiding faith and a loving reverence—and we just loved one young buckaroo of a Marine, who got up and went to his communion, and left his girl behind him in the pew. What a pity for her that she wasn't able to go with him!

Ah, yes—GOD, His Blessed Baby Son, The Holy Spirit of Them Both, and the sweet, sweet influence of Our Lady simply pervaded wherever Christians frequented, and it was, we verily believe, the birthday also of many fine beginnings in the Christian Life, which we hope will bear much fruit when it comes time to decide who shall work out the problems of peace for us,—mere politicians, or Christians.

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For further information address the Rev. Arthur O. Phinney, National Director, 26 Temple Place, Boston, Mass.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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STRICTLY BUSINESS

BIG news this week in the LC office is the surprise marriage of Marian Meyer, one of our circulation department workers. Two weeks ago she went to San Antonio to visit her fiancé, Pvt. James Rother of the air corps.

Two days before we went to press, Marian's mother phoned us.

"I don't think Marian'll be back to work today," she said. "She's still in San Antonio. She's Mrs. James Rother now, married New Year's day!"

Felicitations to Marian. A honeymoon at an army camp is about as romantic as anything we can imagine!

* * *

ROMANCE, in this office, seems always to be concerned with the army. No navy, no marines, no coast guard.

Alice Sucharski, secretary-assistant to the writer of this column, has a fiancé in the radio division of the air corps; Edna Monacelli's friend was inducted last week; Beverley De Boer's may go in a week or two.

* * *

We've long searched for the oldest subscriber. Many go back 20 and 30 years. A few go back more than 40 years to the time when *The LC* was published in Chicago by Dr. C. W. Leffingwell. Does anyone claim half a century?

And what of advertisers? One who goes back at least 40 years and several approach the figure. Is there a 50-year-old among them?

Perhaps it matters little. Still, we'd like to know.

* * *

GETHSEMANE, Minneapolis's big downtown church, was especially beautiful one forenoon two weeks ago when the writer walked by. There was lots of snow. But the weather wasn't too cold. Hoar frost had settled over the entire gray limestone building. The tower was particularly striking. Fr. Higgins would have liked a photograph. He said so as we walked toward the Minneapolis club for lunch.

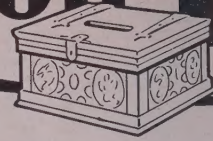
Dean Pardue of Buffalo and Dr. Fenn of Baltimore, as well as, of course, Bishop Johnson, will certainly remember the picture, for all served Gethsemane and all must have turned back to look up at the tower as they walked down Fourth street on a frosty morning.

Leon McCauley

Business Manager.

The Question Box

By
BISHOP WILSON



• *Why does the Episcopal Church always hold the Holy Communion before noon if it is rooted in the Last Supper which occurred the evening preceding our Lord's crucifixion?*

We reckon our days from one midnight to the next midnight but the Jews in the time of our Lord's ministry reckoned their days from one sunset to the next sunset. Therefore the institution of the Last Supper, coming as it did on the evening of Maundy Thursday, actually marked the beginning of a new day for those who participated. Very early in Christian history the custom became firmly fixed of celebrating the Holy Mysteries in the morning and usually at an early hour. To begin the day by communion with our Lord was obviously a suitable thing for Christians to do. Moreover it was the proper time for one to receive the Sacrament fasting. A fasting communion is an evidence of devotion and reverence on the part of the recipient who thus sets a priority on spiritual food over physical food. Also it might be added that there is a spiritual value to be found in fasting as an act of self-discipline. Certainly the Sacrament itself is more important than the hour at which it is celebrated or received but these devotional habits of the Church which have survived through many centuries of Christian practice certainly demand careful consideration.

• *Will you kindly tell me which arm of her father the bride is to take on entering the church for her marriage?*

It is always easy to remember that at a marriage in church the right hand side facing the altar (that is, the Epistle Side) is the man's side and the left hand (or Gospel Side) is the woman's. Therefore when the bride comes up the center aisle she is on her father's left arm. When they reach the chancel steps, the father retreats and the bridegroom steps forward from his place at the right and finds himself in his proper spot beside the bride and on the Epistle side for the beginning of the service.

• *Will you be good enough to answer the question as to where the canticles in the Prayer Book "Benedictus es Domine" and "Benedicite Omnia Opera" are taken from?*

A complete Bible consists of three sections—the Old Testament, the Apocrypha, and the New Testament. The Apocrypha contains 14 books and is usually printed between the two Testaments. In our Lord's day there were two versions of Holy Scripture in common use (that was, of course, before the New Testament began to be written). There was the Hebrew version and the Greek version, the latter known as the Septuagint and containing

these fourteen books which were not included in the Hebrew. In the fourth century St. Jerome translated all of it into Latin, which was the common or "vulgar" tongue of that day, and his translation was known as the Vulgate. It contained all the books of both Testaments and those of the Apocrypha besides. This was the Bible of western Christendom for the next thousand years. When four centuries ago the Bible in the English language got into circulation these fourteen books of the Apocrypha were gathered into a section of their own between the Old and New Testaments. A distinction was made between the "canonical" books of the Testaments which came out of both the Hebrew and Greek Scriptures and the Apocryphal books which were found only in the Septuagint. At various times lessons are read in Morning or Evening Prayer from the books of the Apocrypha "for example of life and instruction of manners; but yet doth (the Church) not apply them to establish any doctrine." Well—the point of all this is that the two canticles mentioned in our question are found in one of the Apocryphal books called the Song of the Three Children. This book is a kind of appendix to the Book of Daniel.

• *If the Episcopal Church is both Catholic and Protestant, in what ways is it Catholic and in what ways is it Protestant?*

It is Catholic in that it has preserved its Faith and Order intact as they have been handed down from apostolic days without loss of any essential elements in doctrine, ministry or sacraments. It is Protestant in that it declines to recognize the authority of the Pope.

• *Who was Saint Columba?*

He was a sturdy Irishman born in Donegal about the year 521 A.D. He became a monk and spent much time making copies of the Holy Scriptures. One day he quarrelled with King Diarmid and ended up in a good Irish fight supported by a host of kinsmen. Many lives were lost in the battle. Columba was condemned by a Synod for this violence and ordered to leave Ireland and pursue the work of a missionary until he had converted as many souls as there were Christians killed in the famous battle. He set out in a small boat for Scotland accompanied by a dozen of his close friends. He landed on the island of Iona, built a monastery and set out to convert the heathen Picts. He travelled widely building churches, making converts and disputing with the Druid priests. At the end of a tough and vigorous ministry he died in his monastic cell leaving as his parting words an injunction to "have charity among yourselves and peace."

FIRST SUNDAY AFTER EPIPHANY

FOREIGN

FRANCE

**Lawrence K. Whipp Released
From Concentration Camp**

Bishop Perry of Rhode Island has been informed by the State Department that Lawrence K. Whipp has been released from custody.

Interned in January, 1942, Mr. Whipp, who was organist and lay reader of the Pro-Cathedral of the Holy Trinity, Paris, was sent to Compiegne in occupied France. The camp at Compiegne is where several members of the faculty of the Russian Orthodox Seminary were interned. The international YMCA works in the camp which is reported to be not too bad, as such camps go.

ENGLAND

**Bishop Daughlish Accepts
Post as Assistant Bishop**

Bishop Daughlish, late Bishop of Nassau, and now secretary of S.P.G., has accepted a position as honorary canon and as honorary assistant bishop of the diocese of St. Albans.

CHINA

Bishop Hall Arrives

Bishop Hall, head of the Church of England diocese of Hong Kong, who visited the United States last year, and then went to England, has arrived safely somewhere in unoccupied China, according to a cable received by the National Council from Mr. Arthur Allen. Mr. Allen's message came from Kunming, and stated also that "those members of the Anking and Shanghai missions who are now in Shanghai were reported on November 24th to be at work and in good health, but they were without fuel. It had proved impossible to communicate with Dr. Harry Taylor at Anking. Sister Constance and Mr. Lanphear at Wuhu have now sufficiently recovered from their recent illnesses to be able to walk about, but are still far from well."

Relief Service

Through the Church Committee for China Relief, the National Council has received an on-the-ground opinion of the work being done by the Rev. Kimber Den. The correspondent at Lichwan, Kiangsi, China, says:

"One of the finest pieces of relief service is being carried on here under the direction of the Rev. Kimber Den of the Christian Rural Service Union. An agricultural and industrial project has been set up; and out of 60 families, 45 were brought to complete self-support within a year. This year an additional 30 families have been taken in. The American Advisory Committee provides funds for food and shelter for these refugees until they can become self-supporting, which requires about \$100,000 a year. Funds for implements and equipment are provided by governmental sources or elsewhere."

Mr. Den, before the war, had charge of St. Matthew's parish, Nanchang, and there was largely instrumental in starting a community work among lepers. He visited the United States in 1938 and spoke to many Church gatherings.

JERUSALEM

Orthodox, Romanists, Jews, Moslems Pay Tribute to Angl. Bishop

By CHARLES T. BRIDGEMAN

The tragic death of the Rt. Rev. George Francis Graham-Brown, sixth Anglican Bishop in Jerusalem in a motor smash on 23rd November, has not only deprived the Bishopric of an inspiring and trusted leader but has removed from work in Palestine a personality which contributed to many phases of its complex life. The late Bishop had been a soldier in the last war, when he served as adjutant of the King's Own Scottish Borderers and was wounded in action: and he died while "on active service" in every sense of the word. For he had been spending a busy week visiting camps, consecrating chapels, and confirming soldiers in Syria and was hurrying back to Jerusalem to take his share of lectures for some chaplains from the Western Desert undergoing a "refresher course" at St. George's Close when his car was run into by a train at a level crossing and the Bishop received injuries from which he died immediately. Strangely enough it was on the anniversary of the day on which the First Anglican Bishop in Jerusalem (Michael Solomon Alexander, 1841-1845) had died while journeying to Egypt on camelback 97 years before.

FUNERAL

The solemn funeral at St. George's Cathedral on the 25th proved an amazing tribute to the late Bishop's hold on the affections and esteem of the community and the Church. After a Eucharist in thanks-

giving for his life and work at 7 A.M., the funeral took place at 11 A.M. The Cathedral and the Close were packed with silent crowds. In the chancel lay the coffin, covered with a Union Jack, on which lay his pectoral cross, his Cross of the Order of St. John of Jerusalem, of which he is a sub-prelate, and his pastoral staff. Four candles stood at the corners and flowers were banked around. In the sanctuary sat Mgr. Timotheos, Orthodox Patriarch of Jerusalem, Mgr. Perrin, representing the Latin Patriarch, the Rev. Krikor Vartabed, representing the Armenian Patriarch who was ill in bed, the Rev. Eugene Hoade, OFM, on behalf of the Franciscan Custos of the Holy Land, the Coptic Abbot representing his Bishop, the Syrian Bishop, the Abyssinian Abbot, the Greek and Syrian Catholic Patriarchal vicars, and the head of the Russian Ecclesiastical Mission.

Two representatives of the Moderator of the Church of Scotland, other Protestant clergy, and the clerical attendants of the chief prelates sat in the north end of the choir and St. John's Chapel. The High Commissioner, Sir Harold MacMichael, KCMG, and Lady MacMichael, a representative of the Emir of Transjordan, high officers of the Army, Navy, and Air Force, almost every important senior official in Palestine, and the Consular Corps were in the nave and crossing. The Chief Rabbi for the Sephardic Community was present on behalf of himself and the Chief Rabbi of the Ashkenazic community, as well as a Rabbi who came on behalf of the aged Chief Rabbi of the Agudath Israel, and the son of the Samaritan High Priest. The chairman of the Moslem Supreme Council and other prominent Moslems also came. Representatives of every missionary society and institution in Palestine, the Prior of the Dominican Order, and small groups from all the Anglican parishes, English, Arabic, and Hebrew Christian filled the nave and every bit of standing room and overflowed into the close.

TRIUMPHANT HOPE

The lay readers entered with the Anglican clergy, with whom also walked chaplains of the forces and clergy from various parts of the Anglican communion. The service struck a note of triumphant hope. It was taken in English, Arabic, and Hebrew by the Rev. Dr. Hawes, the British chaplain, the Rev. Najib el Far, and the Rev. H. R. A. Jones, with the assistance of clergy of the C.M.J. and C.M.S. Brief addresses were made in Arabic and English by the Rev. Najib Cubain and the Rev. Canon Bridgeman. British police, who acted as bearers, carried the coffin out to the waiting hearse and the cortege moved at walking pace through the Holy City to

the British Cemetery on Mount Zion, where three other Anglican bishops lie buried. The clergy, Western and Eastern, walked in front of the hearse and the mourners followed on foot and in cars. The shops on the route of march had been closed and the streets swept clear of traffic and guarded by British police. Respectful crowds lined the streets. At Mount Zion the interment was taken by the Rev. A. C. MacInnes, son of a former bishop, and the Rev. Butros Nasir, the senior Arab priest.

Memorial services held throughout the country on the following Sunday drew equally representative crowds and expression of condolence poured in from every quarter and from institutions and personalities in all three major communities, Christian, Jewish, and Moslem.

Archdeacon W. H. Stewart has been designed by the Archbishop of Canterbury to administer the jurisdiction until a new bishop is consecrated.

Dr. Graham-Brown was bishop for but 10 years, but they were years full of progress in all fields. The traditional policy of cultivating friendly relations and helpful contacts with the Eastern Churches was maintained and strengthened. Canon

Bridgeman's work with Armenians, Syrians, Orthodox, and Copts and more recently the work with Abyssinians through the Rev. A. F. Matthew, and with the Nestorians was stressed as one of the important functions of the Bishopric. Though himself one who would be described as an evangelical, he was particularly successful in winning the respect of the Latins, and as a result the relations of the Anglican Church with them are on a sounder basis than ever before. The Bishop was ever conscious that he was here as the representative of the whole of the rich Anglican tradition, and a world-wide Church. He never had the opportunity to make his long projected visit to the United States and Canada, as he had to Australia and New Zealand, but he rejoiced that the Presiding Bishop of the American Church consented to become *ex officio* an honorary episcopal canon of the Collegiate Church. He never tired of expressing his gratitude for the generous Good Friday Offerings which came from America. A new development in the life of the Church for which the late Bishop deserves credit is the invitation he extended to the Sisters of the Love of God, Fairacres, Oxford, to estab-

lish a branch of their contemplative order near Jerusalem, under the care of some priests of the Order of St. John the Evangelist, Cowley, Oxford. The property and houses given for the purpose are ready and only the outbreak of war has delayed the actual beginning of this new venture.

SCHOOLMASTER

The late Bishop had been long a schoolmaster, both at Monkton Combes and as principal of Wycliffe Hall, Oxford. It was natural that he should find in our educational institutions a prime means of advancing the Kingdom of God. He established St. Luke's School for boys at Haifa, the Bishop's School, at Amman, Transjordan, the new Assyrian School on the Khabur, St. George's Junior School, Jaffa, and St. Justin's House, Beirut, for Anglican students attending the American University of Beirut; and all the famous schools, Bishop Gobat School (CMS), St. George's School, the Jerusalem Girls' College, the British Community School (which he also started), the English High School for Girls at Haifa, Jaffa, and Amman, and a dozen others, through the establishment of a provisional diocesan board of educa-



Adelbert Bartlett

JERUSALEM, SEEN FROM THE MOUNT OF OLIVES: Bishop Graham-Brown sought to unit all men who regarded the land as holy and to lift it above the level of political controversy.

tion. One of his last accomplishments was to put on a firm basis his "lay order" for men and women teachers who were prepared to devote their lives to teaching as a vocation.

Medical work through hospitals and clinics was another vital interest. At a time when the CMS felt compelled for reasons of economy to drop one of its hospitals in Transjordan it was the Bishop's prompt intervention and aid which saved the project and re-established it on a firmer basis. Meanwhile the hospital at Hebron for which he was financially responsible has steadily improved, and the hospitals of the CMS and CMJ have been improved. A provisional diocesan medical board has likewise aided this side of the work.

As chief pastor of a flock including British, Arab, and Hebrew Christians the Bishop maintained constant contact with parochial work. His visits were not confined to annual visitations for confirmation, but every Sunday he planned to be at one or another parish, and so came to know the priests and lay people in a most intimate way.

JURISDICTION

The Bishop's jurisdiction lay in seven independent political units, where six great languages were officially used, and men of many races and religions formed the governments. He never spared himself in the duty of visiting the civil and religious heads in all places he had to go, not merely because it was a matter of courtesy but because it gave him the opportunity to further the Church's work or ameliorate some condition which directly affected the welfare of the community. For example he watched with vigilance any legislation which affected freedom of conscience and fought relentlessly against legalized vice.

The reunion of Christendom was a passion with him: and he always sought to promote the great cause, not by premature schemes but by creating the atmosphere of mutual respect and confidence from which a real reunion might some day flow.

As a Christian Bishop in the Holy Land he could not but be involved in its difficult problems. His major contribution in this field was to seek to unite all men, Christian, Moslem, and Jew, who regard the Land as holy, in emphasizing the holiness of the land and lifting it above the area of political controversy. But he never disguised his conviction that the land is above all a holy place to Christians because here God chose to reveal His Incarnate Son, and that in God's time the whole country must come to recognize that supreme revelation.

It is curious that when his sudden death occurred Christian, Moslem, and Jew alike stressed the same things: the impression that he made on all that he was a man of God, and his kindness to everyone who knew him. Of course the two things went together: humility before God and modesty in the face of men. He was a curious combination of worldly common sense and other worldly wisdom, of gentleness and firmness, of personal modesty and fearless advocacy of God's cause in the world.

The Jerusalem Bishopric is richer for his 10 years' work.

ARMED FORCES

Rev. Beverley M. Boyd to Tour Army Camps for NCCJ

The Rev. Beverley M. Boyd, rector of Grace and Holy Trinity Church, Richmond, Va., and editor of the *Southern Churchman*, has been given a six months' leave of absence beginning January 15th, in order that he may represent the National Conference of Christians and Jews in the Army camps of the Eastern Seaboard and other parts of the United States.

The program has so far been presented to 70 military camps in various parts of the country where it has received the enthusiastic coöperation of the commanding officers and chaplains.

Mr. Boyd's particular work is to be the associate director for the Army program of the National Conference. He is expected to visit about 175 camps and training stations.

Archdeacon's Son Returns to U. S.

The Rev. W. K. Boyle and Mrs. Boyle have received word that their son, Bob, is again in the United States and stationed at San Antonio, Tex., where he is to receive special training.

Bob Boyle, who enlisted in 1940 in the air force, has seen action in Australia and New Guinea, and flew recently from Port Moresby to San Antonio for advanced training. His father has served the diocese of Duluth as archdeacon to the Indians for 17 years.

Dr. John E. Roberts Rescued From Sunken Transport

National Council has received word that Dr. John E. Roberts, formerly on the staff of St. Andrew's Hospital, Wusih, China, who was rescued from the *Tasker Bliss*, transport sunk off the coast of Africa, is now safe at Alexandria, Va.

Dr. Roberts was in China from 1933 to 1940, assisting his father-in-law, Dr. Claude M. Lee, founder and head of St. Andrew's.

HOME FRONT

War Shrines

Plans are in process of development in several parishes and missions in Michigan for the setting up of special shrines at which prayers for men and women in the armed forces may be offered.

A community war shrine at which Detroiters of all faiths may offer prayers for relatives and friends in the armed forces and inscribe their names in a service book, was dedicated at a morning service early in December at St. John's Church, Detroit, by the Rev. Irwin C. Johnson, rector.

An English altar with riddle curtains and dossal has been placed in the south aisle of the church, under a beautiful Tiffany window of the Good Shepherd,

which forms the reredos. The altar was planned by the late Bishop Herman Page, and built some years ago under his direction. It was constructed so as to be portable, and has been used in various mission stations, at diocesan convention for display purposes, and was for a time set up in the Bishop's office.

A seven-foot wax candle on the altar will be kept lit in remembrance of those who have gone into service, and a beautifully bound and inscribed service book, in which the names of those for whom prayers are offered may be written, will be kept on the altar of the war shrine. Mr. Johnson also plans to make available cards bearing a picture of the shrine and the message, "Prayers have been offered for you here," which can be sent to men in the service. From time to time a mid-week Communion service will be conducted at this altar and men whose names have been inscribed in the service book will be especially remembered in these services.

In the dedication service, Mr. Johnson used the war litany composed by the Archbishop of Canterbury, then Archbishop of York. So that all in the community who wish to offer special prayers for relatives or friends in service may visit the war shrine, St. John's Church will be kept open from 9 to 5 o'clock daily.

Noonday Services in Christ Church, Houston

At the instigation of the vestry of Christ Church, Houston, Tex., a plan has been put into operation to have a noonday service in Christ Church on Wednesday of each week. The plan is set forward with the full coöperation of two other downtown churches, the First Methodist and the First Presbyterian. The pastors of these latter churches and the rector of Christ Church, the Rev. John R. Hines, are the nucleus of a steering committee which will arrange for details of the services.

Houston clergymen of various denominations are invited to speak at the services, the general theme of which is The Christian Faith in a Time of Tension.

Youth Consultation Service

War migrants are new, and they can be news. Northern New Jersey industries are expecting to have 70,000 more workers in defense plants. Into this area an influx has begun from all parts of the United States; and many of the girls, women, and men have had difficulty finding suitable homes or lodging.

The Youth Consultation Service of the diocese has taken on another activity to meet the needs of the out-of-town churchpeople coming into this area. Several parishes have appointed chairmen to investigate registrations of rooms offered through the Consultation file. Rectors and other churchpeople are asked to refer to the Youth Consultation Service at 456 High Street, Newark, friends who are coming to this section, who may need help in finding rooms and parish connections.

CHURCH AND STATE

President Signs Bill Restoring Tax Exemption to D. C. Churches

President Roosevelt has signed the bill restoring to the District of Columbia tax-exempt list non-profit institutions in Washington, including numerous religious properties, according to a White House announcement.

Basic principle for determining exemption rights as contained in the legislation is that an institution must not be organized or operated for private gain. It has broad implications, and exempts from taxation many properties held taxable by Washington authorities during the past two years.

Passage of the bill was urged at committee hearings by religious and other affected groups who pointed out that if recent attempts by the District of Columbia to place their properties on tax rolls persisted, the example might be followed as a model by several states.

Exempt from taxation under the bill are:

Properties owned by hospitals, schools, colleges or universities "belonging to and operated by organizations which are not organized or operated for private gain."

Cemeteries not operated for private gain.

Churches, including buildings and structures reasonably necessary and usual in the performance of the activities of the church.

Buildings belonging to religious corporations or societies primarily and regularly used for religious worship, study, training, and missionary activities.

Episcopal residences or pastoral residences actually occupied as such by the pastor, rector, minister, or rabbi of a church, provided it is owned by the church or congregation served.

The measure applies also to administration buildings belonging to organizations or institutions entitled to tax exemption. Specific exemption is made of a number of scientific and other establishments, such as the Carnegie Institution of Washington, the National Geographic Society, and the American Pharmaceutical Association.

Government Asks Conventions Be Abandoned

All meetings and conventions involving inter-city travel which do not contribute to winning and shortening the war should be abandoned, according to an appeal by Joseph B. Eastman, director of defense transportation.

Director Eastman's statement was made in response to numerous requests for the attitude of the office of Defense Transportation on the holding of conventions, and he declared that individual associations must make their own decisions. He indicated, however, that no such gatherings would be justified, in view of the transportation situation, unless they would help to shorten the war.

"I suggest," he stated, that in considering the question they (officers and members of groups) ask themselves whether the

proposed meeting or convention will contribute in an important way to the winning of the war. In other words, will the gathering help to shorten the war? If the answer is no, I strongly urge that the convention plans be abandoned."

"I realize," he continued, "that I am proposing a difficult test, one which few organizations can pass, but the war demands on our transportation facilities call for this test."

Mr. Eastman pointed out that even though medical science is a subject of more than usual importance in wartime, the American Medical Association and several other medical groups have canceled their conventions. He also alluded to other scientific, educational, and professional groups which have likewise taken this action, despite the fact that war and post-war problems had been on the agenda of their meetings.

Gasoline Rationing

Executives of non-Roman churches in Illinois have asked U. S. Senator Scott W. Lucas to support their plea for increased gasoline allowances under the rationing program.

Senator Lucas has announced that he was in sympathy with the plea and would present it to OPA officials at Washington.

Present OPA regulations provide supplemental gasoline rations for ministers only if they are serving a regular congregation. The churchmen who met with Senator Lucas are ordained ministers, but engaged in administrative work.

The Senator said: "There are about 181 of these church executives in Illinois, and it seems unfair to deny them sufficient gasoline for occupational driving when the regulations provided for the 10,000 ordained ministers, serving a single community, to get gasoline."

FORWARD IN SERVICE

Race Relations Study Packet

"The Christian sees distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts. Against racial pride or race antagonism the Church must set its face implacably as rebellion against God." So declared the World Conference on Church, Community and State, held in England in 1937, the report of which is a part of the study material on Race Relations included in the Forward in Service study packet on the subject.

Race relations does not mean merely relations with the Negro people of the country, the study material makes plain. A booklet entitled *To Bigotry No Sanction*, is a documented analysis of Anti-Semitic propaganda of revelatory character. *A Touchstone of Democracy* studies the situation of Japanese in America. There is material on problems of the Negro, too, as well as material on race, from the scientific standpoint, race attitudes in children, and race relations as factors in the present war.

Work projects suggested for Church-

people include Japanese resettlement in relocation centers; relocation of Japanese students; aid to Christian refugees through the Presiding Bishop's Fund for World Relief; contact with the National Conference of Christians and Jews; bulletin boards on race relations; organization of reading circles on race relations.

The Presiding Bishop has expressed the hope that this subject may be widely studied through the Church, along with the other topics he recommends: A Just and Durable Peace; Christian Family Life; and Latin America.

RETREATS

St. Martin's House, Bernardsville, N. J.

A report from St. Martin's House, Bernardsville, N. J., indicates that 234 people have used the facilities of the house since May. There were 13 groups in all, five retreats, four conferences of Episcopalians, and four from other churches. Among those who came to retreat were a group of clergy from the Ramapo Convocation of the diocese of New York, 13 members of the senior class of General Theological Seminary who came on the evening of their graduation for a 36 hour retreat.

Among those of the Episcopal Church-people who came for conferences were the teaching staff of St. James' Church, the Bronx, 54 members of the staff and other workers of St. George's Church, New York, 13 clergymen who are working in the rural districts of the diocese of Newark and New Jersey, led by the archdeacon of New Jersey. In addition there were 42 members from the Reform Seminary of New Brunswick and 24 from Princeton Seminary.

THE BIBLE

Second Series of Picture Stories Ready

The second issue of *Picture Stories from the Bible* is now on sale and contains the stories of Joshua, Samson, David, Solomon, and Daniel. Using the comic magazine technique with bright colors and simplified, short sentences, the booklet sold over 300,000 copies of the first series.

M. C. Gaines, publisher of the Bible stories, is aided by the counsel of many religious leaders of the three major faiths.

Picture Stories from the Bible will soon appear as a weekly five column newspaper feature in black and white. A number of papers have already signed up for it beginning Saturday, January 9th, or Sunday, January 10th.

PERIODICAL CLUB

Change of Address

The Church Periodical Club has moved from the Church Missions House to 61 Gramercy Park North, New York.

A Time for Spiritual Growth

By Joseph Clark Grew

Former Ambassador to Japan

WE AMERICANS are united today in the solemn and terrible task of winning this war. The unity of the nation in this task is more and more evident as the days go by and there is no doubt that we will win the military victory for which we are striving. Already we have tasted of it, at Midway, in the Solomons, and in North Africa.

But we must not delude ourselves into thinking the winning of the military victory is going to be easy or that mere military victory is enough. The forces of political and military aggression which we oppose are strong; they are united; they are determined. The leaders and instigators of that aggression are inspired by a deep and cruel faith—faith in themselves and in their cunning schemes and their armies and machines.

FAITH IN GOD

We Americans must also have faith and our faith must be stronger and deeper than that of the enemy. We must have faith in our leaders and in our armies and in our weapons of war. But that is not enough. We must have spiritual faith in Almighty God as the ultimate ruling force of our lives and our destinies. That spiritual faith must undergird and inspire and sustain our leaders, our soldiers and sailors—all of us, in fact—in this time of grim peril.

It was this spiritual dynamic which inspired the founding of our nation; which brought our forefathers to this land of ours and for which they struggled. It is this spiritual dynamic which has been ever

present in the progress of our nation down through its history.

Today it becomes more and more evident that this present war is not merely a war between the democratic and totalitarian ways of life. It is also a war between the religious and the irreligious ways of life. We see threatened today not merely our democratic institutions but our religious institutions as well. The very religious freedom of which we pride ourselves here on this American continent will go into the discard along with other freedoms if the military dictators have their way.

It is therefore the spiritual dynamic which we now see more and more clearly as essential to our individual and national well being. We admit that many of us neglect this spiritual motive in times of peace and material prosperity. We must regain our faith in God and we must give more than lip service to God, not merely during the war but thereafter, if we would win the sort of peace we profess to desire.

It is not the task of organized religion to wage war in a military sense. But it is the task of religion, through our established churches and institutions, to provide our people, both at home and in the armed forces, with moral and spiritual courage and stamina to bear the burdens of this hour without fear or shrinking. And the churches of America have risen to this responsibility; the doors of 200,000 of them are open to Americans.

RELIGION IN JAPAN

To these churches we must turn as the source of the spiritual power we need.

In no other land in the world is this essential spiritual power so accessible. Yet the people of other nations must recognize now more than ever their need for it. Even in the totalitarian nations, this need must be felt. There are those in Japan who have and appreciate this spiritual power. I know some of them myself. I have seen them in our Christian churches there and I know something of the loyalty these God-fearing people have for their churches. Christianity is deep-rooted in Japan. I do not believe that it can ever be crushed.

I am sure there are those loyal Japanese Churchmen who are doing their best to sustain and maintain their faith in God even now. I need not remind you, I am sure, that it was not the Christians of Japan who brought on this terrible war but the military leaders who profess faith only in themselves and their military schemes. I hope and pray that most of the Christian churches in Japan are open even now and latest available reports from Church leaders there indicate this is the case.

Yes, the spark of faith no doubt still burns in Japan, among literally hundreds of thousands of devoted Christians, and when the war is over and the military clique is no longer in power there, it is my conviction that a great opportunity and responsibility will again be offered the Churches.

SPIRITUAL AWAKENING

Of our own situation, I am certain that along with military victory in this present war must go a spiritual awakening which will influence largely the peace which is to follow. If this is to be the case, then this present moment must be seized upon not merely as a time for sacrifice and heroism in a military sense—important as they are—but as a time for spiritual growth.

We must not only train our armies and navies; we must not only build more ships and planes and tanks, and manufacture more ammunition; we must not only buy war bonds and gladly assume larger taxes to finance the war effort. But we must also build up our morale and spiritual structure which provides the sound foundation for our future society. I myself can imagine no other course.

We know that this is no easy task, any more than is our military task, but it is a task to which I am certain Americans are ready to put their hands and hearts and minds with the same determination they have undertaken the military job.

Each one of us has his part to play in this spiritual task to which the Churches of America call us today. We ought to thank God that we can do our part in and through the churches of our choice and not through force and coercion. And each one of us ought to give freely of his time, his abilities, and his money so that we will not again be guilty of doing too little too late when it comes to faith.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$3,648.26
St. George's Chapel, Victoria, B. C.	25.00
A Friend	20.00
Montgomery, Alabama	15.00
Calvary Mission, Bunkie, La.	14.45
Mrs. J. C. W. Linsley	12.50
Anonymous, Chicago	10.00
In Memory of Emma Treat Linsley	10.00
Dorothy M. Hollins	10.00
Womans Auxiliary, Grace Church, Earlville, N. Y.	7.00
In Loving Memory of W. L. A.	5.00
Mrs. Charles E. Jackson	5.00
Mrs. Thomas Jenkins	5.00
Brinkley S. Snowden	5.00
Miss P. P. Whitehead	5.00
Mrs. R. R. Harris	4.00
Mrs. L. C. Corbett	3.50
A Friend	3.00
Mrs. G. A. Bostwick	3.00
Holy Nativity Church School, Cle Elum, Wash.	3.00
Mrs. Robert A. Lewis	3.00
Mrs. Richard R. Yocum	3.00
Miss Nancy R. Fulton	2.00
In Memory of Georgiana D. Bancroft. .	2.00
E. A. Moorhouse	2.00
Redeemer Church School, Republic, Wash.	1.50
A Friend, Sanbornville, N. H.	1.00
In Memory of Charles Dickens	1.00
Mrs. Pieter Juchter	1.00

\$3,830.21

Shelter Christmas Fund

Previously acknowledged	\$ 114.50
Anonymous	25.00
Mrs. Kenneth P. Moore	5.00
	\$ 144.50

China Relief Fund

Church of the Holy Advent, Clinton, Conn.	\$ 35.00
St. John's Church, Boulder, Colo.	15.00
Mrs. Kenneth P. Moore	10.00
St. John's Church, Sanbornville, N. H.	4.00
	\$ 64.00

Presiding Bishop's Fund

Anonymous	\$ 50.00
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War Prisoners Aid

Previously acknowledged	\$ 431.30
Chap. J. C. W. Linsley	12.50
Anonymous, Allendale, N. J.	10.00
Rev. R. M. Blachford	10.00
Mrs. R. R. Harris	10.00
Rev. and K. Parker	10.00
S. L. B. Richards	7.55
Miss K. Boyles	5.00
Andrew M. Brown	5.00
Mary Scott Jones	5.00
Mrs. Kenneth P. Moore	5.00
A Friend, Sanbornville, N. H.	1.00

\$ 512.45

Aimlessness in the Church

By the Rev. Reamer Kline

Rector of the Church of the Good Shepherd, Nashua, N. H.

IN St. JOHN'S GOSPEL, it is written that "when the Comforter is come. He will convict the world in respect . . . of judgment . . . because the prince of this world is judged."

There are times of crisis when wickedness stands accused, and when right and wrong are cast into higher relief than usual. On such occasions, our ordinary practices and decisions, tolerable enough in comfortable times, do not meet the severer tests. Is not today a time when the prince of this world is judged? And does not much of our judgment during the past few decades stand convicted? And above all, as the powers of hell are being judged, is not judgment being inferred back onto the Church, just as the conviction of a criminal somewhat indicts the society in opposition to which he lived?

ARE WE NON-ESSENTIAL?

As it affects the Church, does not this judgment operate somewhat thus: when the world is happy and secure, we do not (and seemingly need not) consider whether every Church effort contributes toward God's righteousness. If it is successful and pleasant, and if people come, that seems sufficient. But now we are struggling against a very great evil which threatens to overwhelm us. On the secular side, paper clips, rubber bands, and automobile rides are eliminated, because they dwindle away the materials that are precious to the nation's effort. On the Church side, can we blame a woman for weighing a parish supper followed by charades against an evening of bandage-making at the Red Cross, and going to the latter? Or should we criticize a 19-year old boy for not taking very seriously the YPF question-box on modern composers, when he is wondering whether Jesus meant him when He said: "Greater love hath no man than this . . ."? With neither of these parish evenings is much wrong, *except aimlessness!*

When we think of great movements, good or bad, which have swept people along with a powerful enthusiasm, they seem to have one precious ingredient in common. For example, the foundations of the apostolic Church, the finding and developing of the western world, the French revolution, and the rise of the Nazis, were the doings of plain men, hounded by poverty, and handicapped by ignorance and some "knowledge" which was erroneous. All in common had as almost their only resource an overpowering sense of purpose, and a contagious enthusiasm in presenting that purpose to others. Against each stood comfortable, sometimes righteous, and invariably aimless people. And these latter were swept aside.

In the communities where a large proportion of our churches are located, fuel is expensive or scarce this winter. There is the handicap of the absence of the young men who have poured so much of their loyalty and energy into our choirs, church

schools, youth groups, and men's clubs. Church contributions must be weighed against rising living costs and war bonds. In short, the Church does not have resources to fritter away on aimlessness. Surely we shall stand convicted in respect of our judgment, for every instance of efforts to amuse people, or of promoting great doings just to have something going on.

Today people are measuring each effort they make, each hour they put in, in terms of the kind of world it will help to bring. Let the Church thank God that it does have a great loyalty-commanding purpose. Let us use these times when people are in a mood to spend today's effort for tomorrow's better world. For suddenly the Christian conviction of sacrifice of self for others, and of the present for the future, has become an essential basis of political, military, and economic planning.

THREE RECOMMENDATIONS

1. Our study, lecture, discussion, and supper-club groups, should concentrate on Christian belief and particularly the Bible. Forget lantern slides of Grand Canyon, tulip culture, and star-lore.

2. Our handcraft, money-raising, and other working groups should take projects either for the spread of the faith or for war relief.

3. Rector and parish leaders must realize that they work not for muchness of activity, or just to keep groups from dying, but rather that people one by one may feel within themselves the fruits of redemption, and so live individually and as a group the best possible life which abilities and environment allow. In many places for some time now, the Church may work with fewer people, but it can work more deeply.

This past winter in our parish, after some years of promoting young people's membership with refreshments, trips, and boughten programs, with an always fluctuating attendance, we suddenly shifted to one hour's concentrated study of a chapter of the Gospel of St. Matthew each Sunday evening, and soon had a waiting list. The judgment of the Church from the standpoint of purpose and aimlessness comes sometimes from unexpected quarters!

Nero is one of the most despised figures in history. He indulged in extravagant luxury, but we do not dislike him chiefly for that. He was cruel, but he is not remembered principally on account of his cruelties. He fiddled, but he is not either recalled or hated mainly as a fiddler. We all know some admirable people who play the fiddle. Nero is remembered and despised because he fiddled while Rome burned.

Lawson Rich, Priest — An Appreciation

By the Rev. LEICESTER C. LEWIS, S.T.D.

UPON the word's coming that Lawson Rich had died, my mind went back some forty years to the time when those of us who were school and college boys at the start of the present century had never-to-be-forgotten experiences with that saintly priest at Corpus Christi in New York.

Most of us, I am sure, have moved a considerable distance from the intellectual outlook of those experiences, but I would bear my loving witness to the tremendous reality of the religion therein manifested. Who that took part can ever forget Benediction at Corpus Christi in the old days? Dear Father Rich, in a white and gilt cope, never overly clean, with himself and the assistant ministers in lace albs, which were beyond any doubt esthetic monstrosities, several of his sons, Benedict, Dominick, and the other saints, in white (!) cassocks with red and gold cuffs and trimmings, the high altar strangely impressive despite its ugliness, the awful plastered side-altars, the music—God save the mark! All these objectionable points in the worship at Corpus Christi nearly a generation and a half ago stand out through the years, yet despite such liturgical atrocities, certain of us would

still go bail for the fact that we have never known, nor do we this side of heaven hope to know, any truer religion than we found at Corpus Christi those Sunday nights of long ago.

There was a spiritual vision about Father Rich which simply caught up us youngsters and carried us along with him. After many years in knowledge of clergy, I imagine that there are comparatively few who impress us as genuinely spiritual. No one who knew Lawson Rich at the start of the century had any doubt that he lived for God and with God. Nothing was more touching than his bewilderment at the fact that when he carried the Blessed Sacrament in procession among the stables on 69th Street, the neighborhood loafers stared and did not genuflect. That the whole world was not ready to fall down on the cobblestones and hail the Lord Christ, was something alien to the mind of Lawson Rich.

Does the Catholic Movement today have priests such as those of Father Rich's generation? I would not glorify the years that are passed, but I for one feel very grateful to men of his day who opened heaven for us younger men. May the good Lord rest his soul!

Front-Line Religion

A Borrowed Editorial

*We always enjoy reading the feature, "Life on the News-
fronts of the World," in Life, though we don't always agree
with the views expressed therein. But the leader in the De-
cember 28th issue impressed us so favorably that we im-
mediately wired for permission to borrow it for our own
leading editorial. Permission was graciously granted, and we
publish the article herewith. Its original caption was, "The
closer you get to the front, the more often you pray to God."*

OUR time will scarcely be remembered in history as a time of religious devotion. To be sure, most of us were brought up in solid Christian homes and have adhered to Christian standards. But during the last two decades many have been careless about church, and quite a few have deliberately tried to be godless. Maybe World War I did something to us. A lot of our intellectual leaders thought of themselves as "disillusioned." They got quite a kick out of being bitter and cynical and hopeless. Swearing became smart with both men and women. Whereas our forefathers consulted their pastors, seeking salvation in God, our age has consulted chiefly economists, seeking salvation in prosperity. Which, incidentally, we failed to achieve.

And yet people are talking differently today. You hear many speak of a "religious revival," of the need for a "spiritual awakening." Those who once professed godlessness do not seem to be so proud of the fact. Of course few of them ever were as bad as they pretended to be, but the difference today is that fewer are pretending to be bad. And this may mark a very significant turn. It may be that an era of disillusionment has passed; that a different era, possibly an era of search, is about to dawn.

Perhaps the last place you would look for such a change to crop out is in the armed forces. And indeed the armed forces are not a Sunday School. Blasphemy is still a good old Army game, and in hot spots such as Guadalcanal or Tunisia the boys get pretty rough with God. Only a minority attend Army and Navy religious services. Yet the fact is that this minority is large, interest in things religious has been keen, and the chaplains have been unexpectedly busy and popular. Fort Lewis and Fort Lawton near Seattle both report substantial increases in attendance at religious services. So do Camp Grant and Fort Sheridan, outside Chicago. It is safe to say that there is much more religious interest today than in the last war, and attendance at religious services in the armed forces is at least comparable to that in civilian life. Says Captain R. D. Workman, Chief of Chaplains for the Navy: "Never before in the memory of our oldest officers has there been such interest in religion."

Bibles and prayers are frequently mentioned in news dispatches and personal stories from all over the world. Corporal Barney Ross, former welterweight and lightweight boxing champion, found himself in a mortar hole on Guadalcanal during a Jap attack, in the company of two wounded soldiers and a wounded marine, and "prayed for a solid hour." Lieutenant Colonel Warren J. Clear reports that he and a sergeant were both praying fervently and aloud while they crouched in a hole

on Bataan during a heavy bombing attack. Said the sergeant afterward: "There are no atheists in foxholes." Private Bartek on Eddie Rickenbacker's raft had a small Bible with him, and he and the great aviator took turns reading it aloud. "When we got ashore," said Bartek, "we wanted to go to church." The "three men on a raft" who spent 34 days crudely navigating across the Pacific, as reported in *Life*, April 6, held almost daily prayers after the sixth day. In a recent dispatch from North Africa, Henry T. Gorrell, describing a bomber flight over the Mediterranean, reported that "the top gunner was sitting on the floor reading his Bible. He put it aside only when ordered to test his guns."

Life's correspondents agree that the nearer you get to real action the more evidence you find of a need to communicate with someone or something not yourself. A former Flying Tiger, returned from China, recently said, "I had the fear of God put in me the first time the Japs shot my plane up. It's still in me and I like it." Every buck private on Guadalcanal has had some thoughts on this subject. And while individual conclusions would vary, you could get the general drift by consulting almost any one of them. Just call him Private Joe.

PRIVATE JOE comes from anywhere in the U. S. You can be perfectly certain that he has a hard fist—and a soft heart. He is proud of his ability to swear and fight, but human suffering can get him down. Joe finds that being under fire isn't so bad as long as you are in action. But before the action begins he sometimes has some bad moments, and after it is over there are all the smells and wounded and dead Japs, and some of his own buddies who won't ever speak again. One thing Joe doesn't like is sitting in a foxhole or some other improvised shelter under concentrated artillery fire, or when bombs seem to rip open the tropical sky on their way down into his lap. Under those circumstances Joe has worked out a pretty good philosophy. He figures that nothing will hit him

Today's Gospel

First Sunday after Epiphany

"WIST ye not that I must be about my Father's business?" Equally correct it is to read, "Where else could I be but in my Father's house?" See in these words the significant understanding of Jesus that His Father is God. Even at a tender age He realized this truth, and we find Him manifesting His divinity in setting Himself to learn His Father's will. As we make our Communion we ought to ask God that His Holy Spirit may so guide us that we may ever be found about our heavenly Father's business, and to use the other words, we must see to it that we are found regularly in our Father's house, there to worship Him, there to hear Him and ask Him our questions, there to come to know ourselves as His children, and, that this may all be brought to pass, there to receive our Lord Himself.

unless it has his ticket tied to it, and if it hasn't then it won't. So why worry? The only trouble with this philosophy is that he sometimes gets to wondering who ties the tickets on. And when Joe reaches that point the sight of the regimental chaplain making his rounds under fire is pretty welcome.

So Joe has done some praying on Guadalcanal—at least in the pinches. He isn't ashamed of it because he admits quite frankly that when he gets to the question of those tickets, he's stuck. Joe doesn't exactly pray that his life will be spared. He does—but it isn't that simple. What he wants is the assurance that he isn't really alone. If he had his way he would seek—and find—that assurance at home, from his folks, his girl, his friends. But he can't have those simple human assurances on Guadalcanal, where he needs them most. Which is why he sometimes likes to see the chaplain.

Of course you can say that Joe doesn't deserve any credit for trying to communicate with God when he's under fire—it's just the natural reaction of fear. But in the first place, Joe doesn't want any credit. And in the second, there are other things to be afraid of, besides shells and bombs. There are things to be afraid of right here at home, things that don't kill you but make you ashamed. For instance, we can be plenty afraid of the possibility that maybe we will let Joe down.

THAT is what happened to Joe's father, who fought in World War I. Joe's father often wondered about the tickets, too, and his thoughts about them were pretty sober. But when Joe's father got home, after some tough experiences in Belleau Wood, he didn't find home the way he expected it to be. Maybe in dreaming about it at the front he had exaggerated how wonderful home was. Anyway, he found people pretty cynical and soft and selfish, and so he forgot about the tickets and joined in with the throng. America never did take a stand on the things that Joe's father thought he was fighting for, and the world just fell apart into a second and bigger world war. Joe Junior, now on Guadalcanal, is no political philosopher. But he is aware of what happened to his Dad, and all he can say is that if that must happen all over again, being under fire on Guadalcanal is a hell of a way to lead a purposeful life.

So the fact is that while our worries at home are different, less painful, less immediate than Joe's, we still have plenty to worry about. We have to worry about the home that Joe will come back to, its state of mind, its outlook, its integrity. We have to worry about the relationship of this home to the rest of the world, and what assurances we can give to Joe that everything won't fall to pieces again. Maybe these worries don't require consultation with God, the way Joe's worries do. But on the other hand, in view of what happened last time, maybe some consultation would not be a bad idea. On the record, the attempt to make a decent world without it wasn't a very happy one.

Journalistic Ethics

WE DISLIKE controversy with other Church papers, particularly those of our own communion, but we really cannot let the editorial in the *Witness* of December 31st, entitled Release Dates, pass unchallenged. Here are the plain, straightforward facts in the case.

The week before the Federal Council sessions (December 10-11, 1942), the publicity department of the Federal Council sent out an advance press release, announcing the election of

Bishop Tucker as president of the Council. The story was clearly marked for release December 11, 1942, and an accompanying letter requested that the release date be strictly observed. Since the election was not to be held until the 10th, the reason for the request was quite plain, and the Federal Council's publicity department naturally expected that any decent publication would observe it, in accordance with universally understood journalistic ethics. The purpose of sending the release so far in advance was the legitimate one of supplying the press with background material on Bishop Tucker, and giving them an opportunity to secure a picture and have a cut made. This is sound journalism; though the Federal Council's publicity department might have indicated that Bishop Tucker was to be nominated, and that election depended upon the action of the delegates.

THE LIVING CHURCH goes to press every Wednesday with the issue dated the following Sunday, and it is delivered nowhere* before the Friday preceding date of issue. Since December 11th was a Friday, it was entirely in order for us to use the story in our issue of December 13th, and we planned to do so. However, since THE LIVING CHURCH does not belong to the "crystal ball" school of journalism, and prefers to report facts only after they have actually happened, we changed the lead on our story to say that Bishop Tucker's nomination and election were "scheduled to take place" at the meeting of the Federal Council. Our editorial, also, was careful to say that "by the time this issue of THE LIVING CHURCH is in the hands of its readers, the Federal Council . . . will have elected a new president," and that every indication was that Bishop Tucker would be that new president.

On Tuesday, December 8th—three days before the release date—we received our exchange copy of the *Witness* dated December 10th—still one day before the release date. In it was the Federal Council's release, stating that Bishop Tucker *had been* elected president—this although the first session of the Federal Council was still in the future. Since our issue of the 13th had not yet gone to press, we added a sentence to a footnote to our editorial as follows: "We deplore the action of one of our Church papers, the *Witness*, which violated this release date and announced the 'election' in its issue of December 10th."

This editor was a delegate to the Federal Council, and arrived in Cleveland on Wednesday, December 9th, to attend its sessions. He found the Federal Council publicity representatives furious at the violation of their release date by the *Witness*. Our own delegation was annoyed, and the Presiding Bishop was in the position of greatest embarrassment. The story of the leak soon became generally known, and delegates naturally resented the fact that such an announcement had been made before Bishop Tucker's name had even been presented to the sessions; in fact, before the first session was held. Some of them asked, half jokingly and half indignantly, why they had bothered to come to Cleveland at all, since things were settled before they ever left home.

Although the situation was a most unhappy one, embarrassing to all concerned, and although we were frequently urged to "do something" about the *Witness*' violation of confidence, we decided to say no more about the matter. We felt that to

*In the interests of strict accuracy, we must add that copies are delivered to wholesale outlets in the Midwest on Thursday. We had already made plans to delay these by a day when the *Witness*' violation of the release date made such a step pointless.

do so would serve no good purpose and would only further embarrass the Presiding Bishop.

But now the *Witness* has forced us to speak out, for in its editorial of December 31st it not only defends its own action, but accuses THE LIVING CHURCH of doing the same thing, only we "didn't make quite such a good job of it."

Here is the defense that the *Witness* makes of its action:

"In case there are any others who are doing any 'deploring' we will state merely that we printed the story only after conferring, not only with people at the headquarters of the Federal Council, but with authorities at our own Church Missions House as well."

We have consulted the publicity authorities at the Church Missions House and at the Federal Council of Churches. Here are their answers to this misleading claim of the *Witness*.

Joseph E. Boyle, head of the Department of Promotion at the Church Missions House, writes: "When Mr. Spofford telephoned our office about the release on the story of Bishop Tucker's election as president of the Federal Council, he was referred to the Federal Council office. The story originated at the Federal Council and hence we had no responsibility for or authority in connection with it."

The Rev. Roswell P. Barnes, associate general secretary of the Federal Council, writes: "The editor of the *Witness* explained to Miss Phillips in our public relations office that unless he could print the story in his issue of December 10th he would be scooped by almost a week by other Church papers. He therefore asked whether we could not give him permission to print the story in the issue of the 10th even though our release date was indicated as December 11th. Miss Phillips consulted me in the matter since Dr. Van Kirk was out of the city, and I told her that she would have to refuse consent to the early release on the grounds that we could not make an exception to any paper." Dr. Barnes adds:

"It is clear that the editor of the *Witness* did confer with the public relations office of the Federal Council of Churches asking permission to publish the story in his issue of December 10th, but that such permission was not granted on the grounds that no exception could be made in such a case."

Such is the record. We have nothing to add, except to express regret over the whole affair. When Dr. Grant became editor of the *Witness*, and the Church was told that thenceforth editorial policies were to be gone over weekly by a responsible board, we hoped that the irresponsibility so often shown by the *Witness* would be checked. Apparently our hope was groundless.

The *Witness* editorial concludes: "Editors, like monkeys, are such funny people." If the *Witness* editors want to compare themselves to monkeys, it is their affair; but it is high time that they learn that their monkey-shines are not as funny as they think. In fact they can be highly embarrassing to responsible people, as they were this time to the Presiding Bishop; and they can do positive harm to the work of the Church.

Perpetual Deacons

THE correspondent who suggests further discussion of the subject of perpetual deacons is, we believe, on the right track. We do not know whether he is right in saying that at the present time the Church has only ten perpetual deacons, because one can't always tell whether or not a deacon is perpetual; but certainly the Episcopal Church has neglected the

diaconate as an order of the ministry in its own right, and has made it little more than a stepping stone to the priesthood.

Now, when so many of the younger clergy have gone into the chaplaincy and other war work, there is an excellent opportunity for devoted laymen who have the time and ability, and who feel a vocation to spiritual life, to serve the Church effectively as deacons. Many a large parish that is without a much-needed curate could use such a deacon—perhaps an older man, retired from business but still in good health and eager to give the remaining years of his life to the Church; perhaps a younger man, whose occupation does not require his full time, or who could at least devote his Sundays to the work of the ministry. In city missions, in rural areas, in institutional ministrations, perpetual deacons could be of very great service and could help to make up for the clergy shortage that is an increasing problem in the civilian ministry today.

What can a perpetual deacon do? He can do anything that any other deacon can do; and if he is an older man of experience and wide human sympathies he can do much of the work of the pastoral ministry as well. In church, he can conduct Morning and Evening Prayer, assist the priest in the Holy Communion, help with the Sunday school, and perform various special offices. Outside of church, he can visit the sick and afflicted, conduct various meetings, and be an ambassador of good will for the parish and the general Church. In short, he can do much to relieve the rector and to free him for the sacramental ministrations and other duties that are his alone to perform.

Fortunately, the Church has adequate canonical provision for the ordination of qualified laymen to the perpetual diaconate. Most such men would be over 32 years of age, and so would have to meet only the requirements of the so-called "old men's canon." This is especially intended for men "who have shown such proficiency in business or professional life as gives promise of usefulness in the ministry," and the candidate is dispensed from examination in all but four subjects, including knowledge of the Bible in English only. This is not a "lowering of the bars"; it is rather the provision of a "specialists' corps" within the regular ministry of the Church for those whose vocation comes late in life, and who are often peculiarly fitted by their secular experience to render an especially effective ministry, whether on a full-time or part-time basis.

Men ordained under this special provision (Canon 2, section V [iv]), are eligible for advancement to the priesthood after two years in the diaconate; but many will find that they can give the best service to the Church as perpetual deacons, especially if they cannot give their full time to the work of the ministry.

We should like to see many qualified men, including those who receive salaries or pensions sufficient to cover their needs and can therefore give their services to the Church without remuneration, volunteer for the perpetual diaconate. Many a bishop and rector would welcome their help, and such men would be of the utmost assistance in helping the Church to solve the "manpower problem" with which it is going to be increasingly faced in the immediate future.

QUOTABLES


Great deeds cannot die; they with the sun and moon, renew their light.
—Tennyson.

It is not what you have that matters, it is what you do with what you have.
—Sir Wilfred Grenfell.

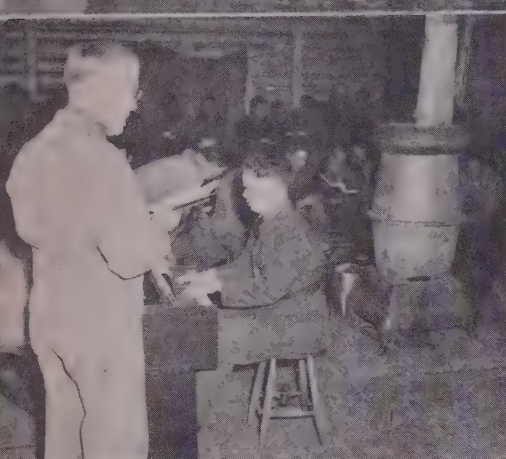
A Chaplain in Alaska

By the Rev. Warren R. Fenn

Alaska Correspondent of THE LIVING CHURCH




IT IS a long way from parish work in St. Andrew's, Portland, Ore., to the work of a regimental chaplain at Fort Richardson, Alaska. Yet, such is the work of Major Frederick G. Jennings, our Church chaplain at Fort Richardson. Since the day of his arrival at the Fort, March 30, 1941, Chaplain Jennings has done his work well and is a commendable example of the priests of our Church who are doing their duty with the forces of the United States Army in the present globe-encircling war.




The life of an army chaplain is no new experience for Major Jennings, who has served as a chaplain at other posts during his 15 years as an officer in the chaplains' corps. Even before Pearl Harbor, Fr. Jennings, rector of St. Andrew's, Portland, realized that his country would soon be fighting again to preserve democracy. He was called to active duty February 15, 1941, and proceeded immediately to join his regiment in Alaska. He was promoted to Major on Christmas Day, 1941.

ANCHORAGE




Early in 1940 our Army realized the great need of defending Alaska, Uncle Sam's last frontier. Troops were sent by the thousands to many strategic places. Anchorage, a little city of 4,000, became a bustling ant-hill of activity, with a population of approximately 10,000 souls. These new people came to work on the great Army Base at Fort Richardson and Elmendorf Field. Soldiers from all parts of the country were sent to Alaska, which proved an entirely new setting for them. Chaplains were soon provided by the army.



One not living in Alaska does not realize the tremendous responsibility placed upon the army chaplain in this frontier country. Many problems of recreation and amusement had to be met, considered and solved, for places of good clean amusement were far too scarce in this pioneer northland. Chaplain Jennings has proven himself to be a chaplain with the solution of these many problems.

ANCHOR MAN



One of the first problems that presented itself in dealing with the recreation of the soldiers was to create a home-like atmosphere in a suitable place for men off duty. Chaplain Jennings did his part by working with the local United Service Organizations representatives in Anchorage. As post morale officer, he represented the army on the USO committee for the erection of a large recreation center in Anchorage. The USO now have a fine log building in the heart of Anchorage for

CHAPLAIN IN ACTION: Major Jennings holds services wherever there are men to take part in them, visits the sick, gives advice and counsel to a steady stream of visitors to his office.

service men of all units, due in no small measure, to the efforts and planning of Chaplain Jennings.

Because the vast numbers of men were arriving at Fort Richardson, it soon became desirable that recreation buildings be erected on the Post also. The anti-aircraft regiment needed a suitable building. Chaplain Jennings was appointed to direct and plan the construction. In order to secure the needed lumber, the chaplain had an old saw mill at Eklutna rebuilt so that the native logs could be sawed into lumber. He, Chaplain Jennings, went out into the virgin forest and selected the trees which were to be felled and stripped to become the logs of the cabin. The recreation log cabin is considered one of the finest structures of its kind in all Alaska, containing a beautiful stone fireplace built from the stones of Ship Creek. This recreation center has become the mecca for all men of the Anti-Aircraft Club. The club has extended the courtesies of the recreation center to the members of the Canadian squadron who are stationed at Elmendorf Field. That the men of the club have this fine building is due to the resourcefulness of Chaplain Jennings.

SERVICES

Chaplain Jennings holds all services in the field except the celebration of the Holy Eucharist at 9 every Sunday morning in the post chapel. Last winter he acquired a dog-team from the authorities of the Eklutna Vocation School, a Bureau of Indian Affairs Federal Institution, with which to travel to the various positions in the field. Last Easter Day, this representative of our Church conducted no less than nine Easter Services in the field for the men. The accompanying pictures give a good idea of how the men take part in the worship of God in Alaska.

Chaplain Jennings was also instrumental in establishing the post library. He has kept the men supplied with magazines, the Holy Scriptures, radios, phonographs, and games of all sorts and descriptions. The chaplain's office is constantly filled with men seeking advice and counsel, and in many cases receiving Godly admonitions, which Chaplain Jennings is most capable of giving. Three times a week he is busy showing moving pictures and giving educational talks and lectures. He also plans for dances for the men every two weeks. Chaplain Jennings also organized the post choir, with the able assistance of his wife as organist. Besides fulfilling his manifold duties as chaplain, he has also been custodian of the Welfare Fund at the Post.

When Col. John H. Hood was transferred a few weeks ago, he sent the following letter of appreciation to Chaplain Jennings:

"Dear Chaplain:

"Upon leaving the regiment, I wish to express to you my appreciation for the splendid

work which you have done as Chaplain during my tour of duty as Regimental Commander.

"You have always had the welfare of the men of the regiment at heart and have toiled for the good of all.

"You have not taken a narrow view of your duties but have gone into fields which contributed greatly to the well-being and welfare of the enlisted men of the regiment. Your work in the Recreation Club has been outstanding.

"Now that I am leaving the Regiment, I wish you to feel that I sincerely appreciate your efforts.

"With best wishes for your future success,

"Cordially,
"JOHN H. HOOD,"

"Colonel,

The foregoing letter gives an idea of the esteem in which Chaplain Jennings is held, not only by his Commanding Officer, but by all the enlisted men who know him.

BISHOP ROWE'S VISIT

Chaplain Jennings recalls with pleasure the last visit of Bishop Peter Trimble Rowe to Alaska in the summer of 1941. Bishop Rowe had preached the sermon at Chaplain Jennings' ordination to the priesthood 25 years previously. The Bishop was the chaplain's guest for a day at Fort Richardson. While there, the Bishop met Major General Simon Bolivar Buckner jr., who is a Churchman and the commanding Officer of the Alaska defense command. Chaplain Jennings accompanied the Bishop to Eklutna and took part in the service at which the Bishop spoke to the Indian and Eskimo boys and girls at the Eklutna Vocational School. On another oc-



HOLY COMMUNION: At an Army post in Alaska.

casion, the Chaplain addressed the student body of the same institution. With the multitudinous duties of his office, Chaplain Jennings has also found time to celebrate the Holy Eucharist and to preach when Fr. Fenn of All Saints, Anchorage, has

been called to St. Peter's, Seward, for services.

The Church may well be proud of Chaplain Jennings and the work he is doing for Christ and the soldiers of the Alaska defense command.

Religion and Life

XXVII. Is temptation ever "of God"?

By the Rev. S. Whitney Hale

TEMPTATION does not come from God.

God does permit temptation, obviously (St. James 1: 13).

The word means trial, testing. In the Lord's Prayer, Christ is telling us to pray for help that in the time of testing we may not fail but be delivered from evil (Compare St. James 1: 12).

Though God allows us to be tempted, He does not leave us without sufficient help. (I Corinthians 10: 13).

Temptation, then, is a test of character and may be a means of spiritual progress. It is never sin unless we wilfully delight in it—consent—give in to it. It may involve resistance to the point of suffering. It may necessitate a long drawn out struggle, but God has promised victory if we fulfill certain conditions.

Our Lord, wise student of human nature, gives this condition: "Watch and pray that ye enter not into temptation." (St. Matthew 26, 41) An astute enemy knows well the devastating advantage of a surprise attack. Pride

("I'm sure of myself"), sloth ("It doesn't matter whether I feed my mind with eternal truth, whether I pray with disciplined attention and regularity") are perhaps the two most vulnerable spots the enemy takes advantage of in a surprise attack.

Watch! You may not be able to pray when evil knocks for admission. Be prepared to fill the mind with something good or diverting if you cannot vision Christ at the crucial moment when temptation bids for consent leading to evil action.

Watch! You may not be able to pray when evil knocks for admission. Be prepared to fill the mind with something good or diverting if you cannot vision Christ at the crucial moment when temptation bids for consent leading to evil action.

Watch! Your nature and mine is below par because of thousands of years of abuse and you may have to avoid the occasions of sin if your nature has not yet been sufficiently transformed with Christ's perfect nature.

You may have to pluck out a weak eye or cut off a betraying hand as our Lord said in the Sermon on the Mount—to practice mortification. Cut out tempting friends and places until your life of prayer fortifies you sufficiently to meet the test without failure.

Pray! Really pray. Look to Christ in all the pure and majestic splendor of His moral perfection. Meditate on Him—the last thing at night and the first thing in the morning. But remember He is not only your perfect example but your available enabler. Morally, He is discouragingly pedestals above you. In the sacraments, faithfully prepared for, He comes as enabler to impart the strength of His own life, so that in testing time when evil may whisper "give in," He Who dwells within you gives the assurance, "You can resist in My strength."

¶ This is the concluding article in the series of 27 answers by Church leaders to the questions most frequently asked by laypeople.

College Work in War Time

II. Tomorrow

By the Rev. Alden Drew Kelley, D.D.

National Secretary for College Work

TOMORROW the colleges face one of the greatest upheavals in their history. The extension of the Selective Service Act to include men down through the age of 18 will mean that 93% of the male population in colleges is eligible for military service, thus potentially depleting the college student body on hundreds of campuses.

The plan as devised by the War Department and Navy Department for the induction of college men agrees in principle with the original proposal worked out in consultation with the military authorities by the Committee on Higher Education and Defense, Dr. Edmund E. Day (President of Cornell University) chairman. However, in detail there are a number of modifications. Some of the features of the two plans and more particularly of the Army plan have met with criticism by the leading educators of the country.

Briefly this is the way it is expected to work (some of the details have not been settled, or at least announced). Soon after February 1st most men 18 or over will be taken into either Army or Navy service. All will be in uniform and receive basic pay. Their training will continue at a number of selected colleges and universities (from 200 to 300 institutions will be used for this purpose) where they will be assigned in multiples of 100 (200, 300, 500, etc.)

Those going into the army will be drawn from their classes and after about 13 weeks' basic training in army camps will then be returned to college along with other qualified men who may not have been enrolled in college previously. The men in the Army Specialized Training Program (an estimated 150,000) will go back to college for only short periods of purely technical training.

On the other hand, the students under the Navy College Training Program (about 100,000) will not be taken away in mid-term for "basic instruction" but will be assigned on active duty to the selected colleges and universities for instruction. As far as possible these men will be permitted to choose their own colleges. The study programs will vary in length from 8 to 24 months depending on the requirements of the branches of the Navy. For the first 8 months, courses will be the same for all students and will emphasize fundamental college work in mathematics, science, English, history, mechanical drawing, and physical training.

LIBERAL EDUCATION SUBMERGED

One immediate result of this whole procedure, and particularly under the Army program, is that liberal arts education is gone for the duration as far as most men students are concerned. This has been publicly admitted by the Secretary of War.

It is a source of regret to many of us that comparatively little public protest from educators has been evoked by the almost complete submergence of the liberal arts ideal and the total subordination of the colleges and universities to the immediate war needs. Many of the most vociferous proponents of liberal arts education are today strangely silent. If it were not for the courageous and prophetic voices of a notable few, including Dr. Alexander Guerry of Sewanee, there would be room for the suspicion that as in Germany and in other totalitarian states, the colleges and universities of our country have crumpled under the first impact of governmental invasion.

Because a relatively small number of colleges will be involved in this training program (at the most 300 out of the 1200 senior liberal arts and technical colleges and the 600 junior colleges) a good many colleges will have to revise drastically their whole set-up to continue in existence. Some, which are near the financial borderline, may close altogether.

In order to increase the number of under-draft age students some colleges are considering the lowering of entrance requirements, while others hope the proposed acceleration and compression of high-school and prep school schedules will bring the same result.

While a number of colleges will be depleted, in some places, there will be a larger concentration of students than ever in others.

"RETOOLING" PROFESSORS

The effect of this dislocation of the colleges on their teaching bodies is appalling. Many highly trained men and women who have given their lives to teaching in the non-technical fields now feel that there is no place for them or their talents in the world. Of course some of the younger ones are being encouraged to go through the process of "retooling" (the implication of this sub-human language is obvious) by

learning to teach mathematics, the sciences, and other academic disciplines of high priority today. It is no exaggeration to say that some of the best brains of the country are likely to be wasted because as we know there is no program for salvaging that rarest of all national resources, the trained and competent mind. And this is to say nothing of the human tragedies arising from this situation.

Certainly another negative feature of the plan to gear the educational facilities of the country to total war is that there seems to be but little concern and no provision for the continuing training of men for essential community services, medical, educational, social service, and religious. It is another example of the failing to see the man-power problem as a whole.

WOMEN STUDENTS

To turn to some radical developments affecting women students, it is expected that in accordance with the recommendations of the American Council on Education most women will be working on an accelerated schedule. They will be encouraged to put aside their normal educational interests and aspirations in order to train as rapidly as possible for technical and other occupations where there are immediate needs. Although not all women's colleges will yield to the pressure of the times and some may in reality be the only places where the ideals of the liberal arts education will be maintained, the trend is in the direction of "vocalizing" of all education.

There are also under way plans for the establishment of industrial training units for women on college campuses. These will be short-term programs using college facilities and financed mainly by industrial corporations. An example of this development is the special training school for women sponsored by the Curtiss-Wright people.

EIGHT GROUPS

In the light of the present situation and tomorrow's expected circumstances the Church in its college work will have the responsibility for ministering to eight different groups of students.

First will be the training corps under the Army plan, after the men come back to the colleges.

Second will be the Navy training corps of students continuing in college although technically on active duty.

Third there are the special military and naval training units now found on many campuses. These ordinarily merely use the college's physical facilities and are not an integral part of the college life. There are about 250,000 men now assigned to such groups.

Fourth are students now in ROTC, the Naval Reserve categories, and other re-

COMING EVENTS

January

11. Convention of Haiti, Port-au-Prince.
19. Convention of Duluth, Hibbing, Minn.
- 19-20. Convention of Mississippi, Jackson; Western Michigan, Grand Rapids
- 19-21. Convention of West Texas, Corpus Christi, Tex.
20. Convention of Tennessee, Memphis; West Missouri, Kansas City, Mo.
- 22-24. Convention of Mexico, San Pedro Martir
- 25-27. Convention of Texas, Waco
- 26-27. Convention of Ohio, Cleveland; Pittsburgh, Pittsburgh
27. Convention of Louisiana, Monroe; Michigan, Detroit; San Joaquin, Fresno, Calif.
- 27-28. Convention of Alabama, Montgomery; Arkansas, Batesville; Dallas, Fort Worth, Tex.; Los Angeles, Los Angeles
- 27-29. Convention of Florida, Gainesville.

serve components of the Army and Navy. This group will diminish as time goes on and will not be replaced.

Fifth are the deferred men students. Some of these will be under draft-age, some deferred for health reasons, some because of marriage and dependents, and some for occupational reasons such as pre-medical, pre-engineering, and pre-theological.

Sixth are the WAVES and WAACS, and other military or naval training contingents for women located on college campuses.

Seventh will be the industrial training units for women

And Eighth are the regularly enrolled women students.

RELIGIOUS COÖPERATION

Although several of these groups are not technically civilian students, it is our hope and expectation that both the War Department and Navy Department will desire the regular religious agencies in the college communities to minister to them. To facilitate the working out of a satisfactory relationship between the local religious groups and the military and naval training contingents assigned to campuses there has been organized the Inter-Religious Council for Colleges and Universities which represents the Jewish, Catholic, and Protestant Church groups, and the student YMCA and YWCA.

There is also another group known as the War Emergency Council for Christian Student Work made up of representatives of the major non-Roman communions in the college work field and the student YM and YW. While the Inter-Religious Council is a *coordinated* approach, the *War Emergency Council* stands for a *united* approach in order to mobilize on a national basis the support of leaders in higher education and in the Churches to meet the intensified needs of college men and women in the midst of war.

A small idea of the tremendous opportunity and responsibility which the college ministry of the Church has in these war times may be gained by considering only one aspect of the future situation. The setting up of military and naval training units on college campuses all over the country is as if there were hundreds of West Points and Annapolises. Our college clergy will be ministering primarily in many of the larger places to men in uniform. Their work will be similar to that of the service chaplains in about every respect. I say "will" although even now it is parallel to the work of the Army or Navy chaplains. One notable difference is found in the fact that the college chaplains will be working almost exclusively with the men that are or will be the *officers* rather than having responsibility for the non-commissioned personnel as well. In terms of potential influence the chaplain at West Point is in a far more strategic position than most of the commissioned army chaplains even though, or perhaps just because, he is a civilian working with potential officers. So it is with our college pastors.

OPPORTUNITIES FOR SERVICE

Some suggestion of what is involved in the ministry of the Church to men and women in military and naval training units

on college campuses may be seen in the following brief paraphrase of a statement of the Inter-Religious Council. (1) Religious services of the Church—worship, study, and fellowship; (2) Personal counselling—especially needed by younger students; (3) Educational opportunities with respect to religious teaching; (4) Maintaining relationships of the young men and women with their home and home parish; (5) Program for building citizenship responsibility during and after the war; (6) Development and training for religious leadership as men and women enter active service; (7) Maintenance of Christian moral standards; (8) A constructive social and recreational program.

Needless to mention perhaps is the fact that although we have referred particularly to the Church's ministry to students in uniform they do constitute only a part of the on-going college ministry. The needs of other students are as great as, even greater than, in peacetime.

The lack of homogeneity among students on the college campuses means that our work must have an even greater flexibility of organization and approach than hitherto. The different groups on a given campus cannot in some cases be mixed but may require separate programs and schedules. This means that our college workers may have to labor harder to accomplish results equivalent to those of peacetime.

It may be also that we shall have to consider concentrating our resources, human and financial, in those college communities where there are the largest number of students. With but limited means at our disposal we cannot afford to keep our best leadership in a place where the college may have been closed.

AFTER THE WAR

Looking a bit further into the future we can anticipate that after the war the colleges will be jammed with students. A sharp increase in enrolment followed the last war and it is likely that such will be even more noticeable after this conflict. This may result in part from a considerable number of men and women having their education financed as part of the government rehabilitation program, again as after the last war. Over and above this possibility there is the fact that hundreds of thousands of young men and women have been compelled to postpone or interrupt their educational program and a good part of them will be returning to college at about the same time.

Responsible college presidents and administrators are concerned not only to make the largest possible contribution to the war effort but to maintain the ideals and long-range purposes for which their institutions have stood and to retain intact the teaching body which has actually made their colleges what they are. This three-fold objective must be the same for our college work in war time. We have an overwhelming job in the present and in the immediate future; and one which is important to the nation at war as well as to the Church. We have always to work for the Christianization of higher education in America as our ultimate objective. We have to be prepared in terms of organization, finances, and personnel to meet the needs of the post-war college.

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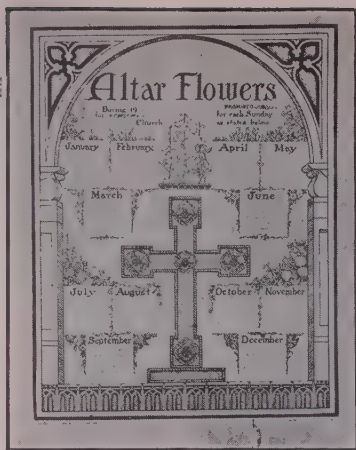
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NEW YORK

New Year Day of Prayer

The National Day of Prayer, observed throughout the land on New Year's Day, began in New York City at midnight, when in many of the churches there were midnight Masses. Bishop Manning was the celebrant and the preacher at the midnight Mass in the Cathedral of St. John the Divine. The Cathedral was thronged at that service. All through New Year's Day, there were prayers in the Cathedral. The Bishop was present all day, kneeling with the people the greater part of the time. In addition to stated services, thousands went in and out, to kneel at one or another of the altars and engage in private prayer. Hundreds of men in uniform were among these. In his sermon at the midnight Mass, Bishop Manning said in part:

"What then must be the message of the Church as we go forward into this New Year? First: Whatever may be said about other wars, in this war the Church must stand openly and definitely, with her whole moral and spiritual strength, on the side of those who are giving themselves for the maintenance of justice and human liberty. Any Church, or any leader of any Church, who is neutral or lukewarm in this conflict, any Church which fails to condemn openly and clearly the unspeakable wickedness, the inhuman principles and the atrocious cruelties of Nazism is untrue to the eternal principles of right and justice and to the moral and spiritual realities for which the Church stands in the world.

"Second: It is the work of the Church to inspire and strengthen in the people of our land the faith, the courage, the inflexible purpose that we are going to need far more, in this tremendous conflict. We have only just entered upon this great struggle. Those most competent to judge believe that it is going to demand of us courage, sacrifice and fortitude such as we have not yet begun to realize. . . .

"Third: More faithfully than ever the Church must carry on her spiritual ministrations to the men in the Armed Forces and to the people at home. More faithfully than ever we who serve on the Home Front must be at our Altars, and on our knees in our churches, offering up our prayers that God will bless and uphold our men and that He will give them victory in this battle for freedom and humanity. . . . With renewed faith and renewed power the Church must preach the everlasting Gospel, the Gospel of Jesus Christ the Eternal Son of God, the One True Light of the World, the One and Only Saviour of mankind."

In all the churches of the diocese of New York, there were services of prayer; in some instances only for the members of the respective parishes, in others for the whole community. Many smaller towns had union services, in which the ministers and people of other communions joined. Men, women and children came in crowds to all these services.

Bishop Manning took part in two civic observances of the Day of Prayer. At an early morning, he joined with Monsignor

Francis Walsh of the Roman Catholic Church and Rabbi David de Sola Pool in a radio program. Each spoke for five minutes. Later in the day, the Bishop took part in Mayor La Guardia's special celebration at City Hall.

NEW YORK

Fifteen New Windows For St. Bartholomew's

St. Bartholomew's Church is the recipient of 15 stained glass windows, memorials. Twelve chapel windows, and two clerestory windows are the gift of Miss Harriet E. Sheldon and James Sheldon, in memory of their sister, Miss Adelaide Sheldon. A rose window has been given by Mrs. Henry White, in memory of her daughter, Lila Vanderbilt Field. The chapel windows will picture the Sacraments: the clerestory windows, music; and the rose window a hymn of adoration.

ALASKA

Bishop Rowe's Memorial

Bishop Bentley, in charge of the missionary district of Alaska since the death of Bishop Rowe last June, announces plans for a Bishop Rowe Diocesan House, and asks Churchpeople all over the country to help build it. Hobart Upjohn has drawn tentative plans for a building to contain a bishop's office, a chapel, and accommodations for all district activities. The estimated cost is \$55,000. Location has not yet been decided.

That Alaska should have some lasting and useful memorial of Peter Trimble Rowe, its bishop from 1895 to 1942 is the eager desire of his friends and of all Churchpeople who know of his work. Through all the years, the country has been an unwieldy one to administer. Lack of transportation meant that the district could never then have a central office of headquarters which might enable the bishop to live in Alaska, easily accessible to all parts of his field. The situation is changed now. Bishop Rowe himself lived to see the day when highways and air traffic made an amazing contrast to conditions of earlier years.

After his election in 1895 when he was 39, the first statement about him said, "Mr. Rowe has always been preeminently and devoutly a man of affairs." He, it is believed, would be the first to desire that his successor, by taking full advantage of new conditions, should strengthen the whole work of the field by providing a bishop's residence and diocesan house in the country itself. Bishop Bentley has lived mostly in a log cabin built by himself at Nenana. His travels to distant missions are still long and arduous but he would say that they are simple compared to those of 1896.

War has increased enormously the responsibilities of the acting bishop and his scattered staff, and much of the new work, for the new population, will probably be permanent. All Alaska workers view the

influx of new population, civil and military, as offering opportunities for great expansion of the Church's work in the territory. Bishop Bentley will come to the United States shortly to cover an extensive speaking itinerary on behalf of the building fund, and the women of the Church are already expressing approval of the plan. The interest of Churchwomen in the Alaska mission is of long standing. Early in the days of the United Thank Offering they voted to take care of Bishop Rowe's salary, and they continued to do so throughout his ministry. He had the distinction of being the only man on the UTO salary list.

CALIFORNIA

San Francisco Cathedral Visits San Quentin Prison

The clergy and entire boys' choir of Grace Cathedral in San Francisco went to San Quentin Prison on Christmas day as part of a unique Christmas observance for the country's largest penal institution. Leaving directly from the serenity of the Cathedral sanctuary, right after the Christmas morning Communion Service, the Cathedral clergy and choir took the note of joy and hope found in the celebration of the Birth of the Saviour into the stern gray prison walls.

The San Quentin service was the climax of the San Francisco Cathedral's Christmas observances. The boys' choir sang Christmas carols in a tremendous auditorium packed with convicts. The Christmas sermon was preached by the Very Rev. Thomas H. Wright, dean of Grace Cathedral, and the service was conducted by the Rev. John P. Craine, senior canon of the Cathedral.

OLYMPIA

Delivering the Goods

The fabric of the new reredos that has been installed in St. John's Church, Seattle, Wash., and which was dedicated at the midnight Carol service on Christmas Eve, was made in England and is a replica of the material used in the reredos of Durham Cathedral. The fabric was months late in arriving because the mill handling the order was partly demolished during a bombing raid on London. When the bundle was received the wrappings were covered with stickers of bursting bombs and the slogan, "England delivers the goods!"

WYOMING

Unusual Ordinations

By MILDRED S. CAPRON

★ Contrary to the belief that the majority of those ordained are young men recently graduated from seminaries, Wyoming's latest ordinations have been concerned with older men, who for a number of years have carried on priestly activities as laymen.

December has seen one deacon made a priest, and four candidates for Holy Or-

ders, ordained deacons, in Wyoming—and all five have been in service for some time.

December 9th, at Holy Trinity Church, Gillette, Wyo., Sidney L. Morgan was ordained deacon. Mr. Morgan, 52 years of age, came to this country from England about 20 years ago, to work for the Union Pacific Coal Company, at Hanna, Wyo. Confirmed by the Bishop of London, and always active in Church work, Mr. Morgan anticipated studying for Holy Orders soon after he came to the States; but family

responsibilities made this impossible at the time. But this did not lessen his Church activity; as a layreader he has frequently stepped in and bridged the gap when there was no resident vicar at Hanna, Saratoga, or Encampment. With family responsibilities lessened, last year he decided to give up his work at the mines, and devote the rest of his life to the Church. On September 1st, when a vacancy occurred at Gillette, Wyo., Bishop Ziegler assigned Mr. Morgan to that field—to care also for

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DIOCESAN

Newcastle and Sundance, and a great area of ranch country in the northeastern part of the State. His work has been most commendable; and by the time this reaches the press, his ordination as deacon will have been accomplished and Mr. Morgan well on his way to attain his life-long desire.

On December 16th—the sixth anniversary of Bishop Ziegler's consecration—Bishop Ziegler ordained to the diaconate Philip Benedict Hawley of Providence, R. I. Mr. Hawley, age 31, came to Wyoming early in 1941, as a layman and a Postulant for Holy Orders; since that time he has worked mostly in the Western Wyoming associate mission, taking care of services at Pinedale, Bonduant, and Big Piney. The ordination service took place at the Church of St. Hubert the Hunter—the little log Church which gained nationwide attention through the sale of a diamond's helping to build it; and the stained-glass window of the Stag of St. Hubert made by Miss Jessie Van Brunt of Brooklyn.

MUSICIAN

On December 18th, Bishop Ziegler ordained to the diaconate Leon Conkling King, at St. Paul's Church, Dixon, Wyo., in the Little Snake River Valley. Mr. King, 36 years of age, is a trained musician, and has trained, in voice, under Mme. Schuman-Heink, Arthur Middleton, Alan Hinkley, and others. For two years Mr. King was teaching in the music department at the University of Wyoming, and singing in the Cathedral choir. He later went to Hanna to be in charge of music in the schools there. Through his association with Dean Montizambert at Laramie, and the Rev. Harry M. Kellam, then vicar at Hanna, he became interested in the Church's ministry, after being confirmed in 1941 at St. Alban's mountaintop altar in the Medicine Bow Mountains, near Laramie. At the close of schools in Hanna, June 1942, Bishop Ziegler assigned Mr. King to the Little Snake River missions, with residence at the rectory in Dixon, where he and his wife have won the admiration and affection throughout the Valley. During Mr. King's early years of struggling for an education, he was for a while on a Keith Circuit, in an endeavor to earn sufficient to continue his musical education; then later was a concert and oratorio singer. And, strange combination though it be, he is a genius at mechanics. During the labor shortage on the ranches last summer, when hayhands were at such a premium, Mr. King rolled up his sleeves and throughout the haying season you would find him at one ranch or another helping with the haying. A man of diverse gifts and great value in this deep west.

On December 20th, at the Garden Church of Eden, Bishop Ziegler ordained to the priesthood the Rev. Cornelius Lyman Callahan. The Rev. Mr. Callahan, age 48, was ordained deacon in 1928, but for various reasons never went on into the priesthood; and has for a good many years been chief clerk at the Green River Post Office. Convinced that he must continue with his vocation of the ministry, and with family obligations lessened, last year Bishop Ziegler assigned him to the Eden Valley, where he has made a very

real place for himself. He will for the present remain in residence at Green River with Eden as his particular charge.

"COACH" WILSON

On December 23rd, at Our Father's House, Ethete, Bishop Ziegler ordained to the diaconate Clifford E. Wilson, affectionately known to all as "Coach." "Coach" Wilson, age 40, came to Ethete to work among the Arapahoes in the autumn of 1936, in the physical education department. He had been athletic director at Kemmerer, after his graduation from the University of Wyoming, and he turned out to be a power of strength at Ethete, in every sense of the word. During the summers he helped put up new buildings, ran the tractor on the farm, repaired the plumbing, painted the floors—anything that needed doing, Coach could do it. He was later made principal of St. Michael's mission school; and then more recently when the warden of St. Michael's, the Rev. Harry M. Kellam, was called into military service, Coach was made acting warden, which position he now holds. Probably no one on the reservation is held in greater affection than Coach, and he really loves his Arapaho Indians. When the examining chaplains of the district of Wyoming, held their examinations for these five men recently, Coach brought a laugh and a relief to the strenuous days of lectures and examinations: he was asked some ecclesiastical question; "No, I don't know," said Coach, "but if you would ask me how many tons of alfalfa it takes to winter 100 hogs here at St. Michael's, I could tell you!" Coach has oversight of the St. Michael's farm, and is doing a very thorough job of it.

In the very serious clergy-shortage throughout the country, Wyoming is producing her own men!

DULUTH

Thirteenth Year a "Lucky" One For Rural Parish

The consecration recently of Emmanuel Church, Eagle Bend, Minn., opened a new chapter for this farming community, and spelled the end to 13 years of difficulty which threatened many times to overwhelm the small congregation of 50 members. Several years ago rural communicants about Eagle Bend, in the farming section of central Minnesota, succeeded in raising funds to erect a church building entirely free from debt. No sooner had the building been built when fire completely destroyed it. Resolutely, the congregation rebuilt their church, incurring a large debt, which many times threatened to close the mission.

A year ago the church was struck by lightning, and almost completely destroyed. Aided by their insurance and the American church building fund, the congregation paid off the old mortgage, but again funds had to be raised to rebuild the church. This was completed successfully, and Bishop Kemerer officiated at the mortgage burning and the Eucharist of thanksgiving. The Rev. S. J. Hedelund is rector of the parish.

CHICAGO

Catholic Club

Bishop Ivins of Milwaukee will be the preacher at the coming meeting of the Catholic Club of Chicago, January 28th, which will be held at the Church of the Epiphany, Adams street and Ashland avenue, Chicago, of which the Canon David Gibson is rector. After the sermon of Bishop Ivins there will be the service of Solemn Evensong and Benediction of the Blessed Sacrament.

At the dinner preceding the services in the church the principal address will be given by Dr. Clark Kuebler, Fr. William B. Stoskopf will answer questions.

Clifford L. Terry is president of the Club, serving a second term, and Victor Cronk, vice-president; William Rivers, secretary-treasurer. The executive committee comprises Henry C. Tilden, Earl Miller, Dr. Kuebler, and Fr. Stoskopf together with the above named officers.

NEWARK

Mortgages Paid

Two churches in Newark are beginning the New Year free of mortgage indebtedness. They are: The Church of Our Saviour, Secaucus, and the Church of St. Mary the Virgin, Ridgely Park. The respective vicars are the Rev. William J. White and the Rev. Willis J. Parker.

Bishop's Greeting

Christmas greetings were sent by Bishop Washburn of Newark to more than 3,600 men in the Armed Forces. They represent

143 parishes of the diocese. The folder contained a representation of the Madonna and Child and the message:

"God so loved the world that He gave His only begotten Son—this is the meaning of Christmas Day. The Baby in Bethlehem had to bear a Cross; but it was worth while, for only so could the world be saved. "God have you safe in His keeping."

SOUTHERN OHIO

Bishop Reese Honored

A chapel in memory of the Rt. Rev. Theodore Irving Reese, D.D., was dedicated by Bishop Hobson at Trinity Church, Columbus, Ohio, recently. Bishop Reese was rector of Trinity Church from 1907 to 1913 and served as bishop coadjutor of Southern Ohio until 1929 when he became diocesan bishop.

The chapel, which is temporary in character, is situated in the north transept of the church. It was constructed at a minimum of expense because of war shortages. Upon the end of the war it is hoped to construct a more beautiful and more finished chapel. Dedicated as the Chapel of the Holy Spirit it symbolizes the deeply spiritual character of Bishop Reese's own life.

FLORIDA

Rev. Smythe H. Lindsay To Be Executive Secretary

The Rev. Smythe H. Lindsay, rector of Trinity Church, Florence, Ala., and editor of *The Episcopal Church Evangelist* and *The Alabama Churchman*, is to be executive secretary of the diocese of Florida and acting rector of Christ Church, Pensacola, effective January 18th.



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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Louis F. L. Jones, Priest

Cabled information to the National Council brings information of the death on December 23d, of the Rev. Louis Felix Leon Jones, rector of the Church of the Transfiguration, Grande Plaine, Haiti.

Mr. Jones, the son of the Rev. Pierre Jones, one of the early native priests in Haiti, was a representative of the second generation of native clergy.

He was ordained in 1904 and for a time worked at Archaie, a center of native voodoo worship.

Claude R. Parkerson, Priest

The Rev. Claude Robert Parkerson died on December 25th at Grasslands Hospital, Valhalla, N. Y., after a nine months' illness.

He had been chaplain of the New York State Reformatory; State Prison for Women; Harlem Prison; West Side Prison; and since 1940 chaplain of the New York Protestant Episcopal City Mission Society.

He was born in West Norwood, Eng-

land, in 1885, the son of Robert Henry Parkerson and Elizabeth Cain Parkerson. He received his education in England, at the University of Saskatchewan, and the University of the South, from which he was graduated in 1910. He was ordained in 1923 by Bishop Capers of West Texas.

Fr. Parkerson was in charge of missions at Fort Atkinson and Jefferson, Wis., and for 11 years served as chaplain at Walkill State Prison, N. Y.

He is survived by his mother, three brothers, his wife, six children, and three grandchildren.

Clifford G. Twombly, Priest

On December 29th the Rev. Clifford Gray Twombly, D.D., died suddenly in Concord, N. H., where he had made his home since his retirement from the active work of the ministry in 1939.

Dr. Twombly was born in 1869, son of the Rev. Alexander Stevenson Twombly and Abigail Bancroft Twombly. After attending the Boston Latin School, he entered Yale, and was graduated in 1891.

His theological education was received

at Andover Theological Seminary and the Episcopal Theological School, Cambridge, and he was ordained deacon in 1894 and priest in 1895 by Bishop Lawrence. He served in succession as assistant at Grace Church, New Bedford, Mass.; rector of St. Paul's Church, Newton Highlands, Mass.; and rector of St. James' Church, Lancaster, Pa., where he served from 1907 to 1939. He was married in 1897 to Edith Cazenove Balch of Holderness, N. H., who died several years ago.

He is survived by two sons, Dr. Huntington Gray Twombly, assistant professor of cancer research at the College of physicians and Surgeons, New York, and the Rev. Alexander Stevenson Twombly, rector of St. Paul's Church, North Andover, Mass.

Dr. Twombly was always deeply interested in civic and moral reforms and took a courageous and effective part in such reforms during his long rectorship in Lancaster. He published several books dealing with the movies as affecting morals.

The burial service was held in St. Paul's Church, Concord, N. H., on New Year's morning.



GO TO CHURCH



DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sundays: 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland, Me.—721
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

St. Margaret's Church, Belfast, Me.—75
(Only Episcopal Church in Waldo County)
Rev. James L. Hayes, S.T.M.
Sundays: 9:30, 10:45 A.M.; 5 P.M. Holy Days: 10 A.M.

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9, and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

Church of the Ascension, Fifth Ave. & 10th St., New York City—1268
Rev. Donald B. Aldrich
Sundays: 8 and 11 A.M.; Daily 8 A.M.
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Ave. and 51st St., New York—3129
Rev. Geo. Paul T. Sargent, D.D., Rector
Sunday Services: 8 A.M. Holy Communion; 9:30 and 11 A.M. Church School; 11 A.M. Morning Service and Sermon; 4 P.M. Evensong, Special Music
Weekdays: 8 A.M. Holy Communion; also 10:30 A.M. on Thursdays and Saints' Days

The Church is open daily for prayer.

GO TO CHURCH! That slogan, sounded round the world, might well put an end to a good deal of the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

NEW YORK—Cont.

Church of the Heavenly Rest, 5th Ave. at 90th
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sunday: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days 11 A.M. H.C.; Tues. 11 A.M. Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York City—2194
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Avenue at 71st Street, New York—2280
Rev. H. W. B. Donegan, D.D., rector
8 A.M. H.C.; 9:30 A.M. Church School; 11 A.M. Morning Service and sermon; 4:30 P.M. Victory Service; H.C. Wed. 8 A.M., Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grief Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53d St., New York—2250
Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service
Thursdays: 11 A.M. Holy Communion

NEW YORK—Cont.

Little Church Around the Corner
Transfiguration, One East 29th Street, New York—664
Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist and Sermon, 11
Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—808
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taft, S.T.D., LL.D., Litt.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust Street between 16th & 17th Sts., Philadelphia—637
Rev. Frank L. Vernon, D.D., rector
Sunday: Low Mass, 8 and 9 A.M. High Mass & Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses 7 and 7:45, also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA—Rt. Rev. John Durham Wing, D.D., LL.D., Bishop

Church of the Holy Cross, 35th St. & NE 1st Ave., Miami, Fla.—840
Rev. G. W. Gasque, Locum Tenens
Sundays: 7:30 & 11 A.M. & 8 P.M.
Saints' Days and Fridays: 10 A.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—310
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction 7:30 P.M.
Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour.
Confessions: Saturdays 4:30 and 7:30 P.M.

Church of the Epiphany, Washington, D.C.—1000
Rev. Charles W. Sheerin, D.D., Rev. Hunter M. Lewis, Rev. Francis Yarnell, Litt.D.
Sunday Services: 8 A.M. H.C.; 11 A.M., 8 P.M.
Weekday Services: 12:05 daily; Thurs. 7:30, 11 A.M. H.C.

CHANGES

Appointments Accepted

BENSON, Rev. G. T., formerly of the Church of the Holy Spirit, Gallup, N. M., assumed charge as vicar of the Church of the Good Samaritan, Gunnison, Colo., effective December 1st. His field also includes Lake City and Crested Butte.

BENTLEY, Rev. WALTER E., has been appointed priest in charge of St. Stephen's Church, Totenville, and St. Luke's Church, Rossville, Staten Island, N. Y., during the absence of the rector who is serving as an Army chaplain.

BUTTERFIELD, Rev. HARVEY, formerly rector of St. Luke's Church, Germantown, Pa., is to be rector of Trinity Church, Rutland, Vt., effective January 15th.

CABOT, Rev. S. ATMORE, formerly priest in charge of St. Margaret's Church, Brighton, Boston, Mass., has been vicar of St. Augustine's Chapel, Norristown, Pa., since November 29th. Address: 1206 Green Street, Norristown, Pa.

CARMICHAEL, Rev. ROBERT R., formerly locum tenens at St. John's Church, North Adams, Mass., is rector of St. John's Church. Address: St. John's Rectory, North Adams, Mass.

FAIRBANKS, Rev. ROLLIN J., rector of St. James' Church, Grosse Ile, Mich., has resigned from his parish as of December 31st to go to Boston where he will direct clinical training at the Massachusetts General Hospital under the auspices of the

Cabot Trust. Mr. Fairbanks will also lecture on pastoral care at ETS, Cambridge. Address: Bedford Road, Lincoln, Mass.

FORSTER, Rev. ERNEST H., formerly of the American Church Mission, Nanking, China, is to be rector of Trinity Church, Milford, Mass., effective January 15th. Address: 86 School Street, Milford, Mass.

WILLISTON, Rev. JOHN T., formerly vicar of St. Augustine's Chapel, Norristown, Pa., is the assistant rector of St. John's Church, Norristown. Address: 45 East Marshall Street, Norristown, Pa.

Military Service

BELLISS, Rev. F. C. BENSON, rector of St. Paul's, Chicago, Ill., has resigned to serve as a



Utica Daily Press

ORDINATION: Many Churchmen were ordained to diaconate or priesthood during the recent Embertide. The picture shows Bishop Peabody of Central New York ordaining the Rev. Stanley Gasek to the priesthood in St. George's Church, Utica. Fr. Gasek is now rector of St. John's Church, Cape Vincent, N. Y. Left to right are shown the Rev. Ernest Pugh, Bishop Peabody, the Rev. Norman Godfrey, Fr. Gasek, and the Rev. William Barnett.

GUILBERT, Rev. CHARLES M., formerly vicar of St. James' Church, Coquille; St. John's, Bandon; St. Mark's, Myrtle Point; Curry County missions, Ore., is dean of St. Stephen's Cathedral, Portland, Ore. Address: 1928 S. W. Myrtle Street, Portland, Ore.

HAY, Rev. WILLIAM M., formerly rector of Christ Church, Streator, Ill., has been priest in charge of St. Bartholomew's Church, Granite City; St. Andrew's Church, Edwardsville; St. Thomas' mission, Glen Carbon, Ill., since December 1st. Address: 2246 Cleveland Boulevard, Granite City, Ill.

JOHNSON, Rev. HOWARD A., has resigned as assistant student worker on the Procter Foundation, Princeton University, to accept appointment as assistant minister at St. John's Church, Lafayette Square, Washington, D. C.

MCCULLOUGH, Rev. JAY W., vicar of St. Andrew's Church, La Junta, Colo., is to be rector of St. Jude's Church, Tiskilwa, Ill., effective February 1st. Address: St. Jude's Rectory, Tiskilwa, Ill.

NIEMAN, Rev. WILLIAM L., rector of the Church of the Good Shepherd, Barre, Vt., is to be vicar of St. John's Chapel, Bernardsville, N. J., effective January 31st.

MCELROY, Rev. JAMES F., of St. Mary's Church, Northeast Harbor, Me., has accepted a call to St. James' Church, Grosse Ile, Mich., effective February 1st.

REMEL, Rev. NORMAN A., formerly rector of Grace Church, Scottsville, N. Y., has been rector of St. John's Church, Mount Morris, N. Y., since December 1st.

chaplain in the Navy. He is at the Chaplains' School, Norfolk, Va.

Resignations

HALDEMAN, Rev. T. J., rector of St. Mark's Church, Denver, Colo., has resigned.

New Arrivals

WEAVER, Rev. HAROLD J., formerly of St. John's Rectory, Sharon, Pa., is now at 2415 Longest Avenue, Louisville, Ky.

Ordinations

PRIESTS

BETHLEHEM—The Rev. WALLACE M. PENNEPACKER was ordained priest on December 4th by Bishop Sterrett of Bethlehem in St. Stephen's Church, Wilkes-Barre, Pa. He was presented by the Rev. W. O. Roome jr., and the Rev. William K. Russell preached the sermon. The Rev. Mr. Pennepacker will continue as assistant at St. Stephen's Church, Wilkes-Barre, Pa. Address: 35 South Franklin Street, Wilkes-Barre, Pa.

HAITI—The Rev. JEAN ENOCH PARAISON was ordained to the priesthood on December 16th in the Church of the Annunciation, Grande Riviere, Haiti, by Bishop Carson. He was presented by the Very Rev. G. E. Benedict; the Ven. Etienne Victor Gilles preached the sermon. The Rev. Mr. Paraison will be priest of St. Matthew's and associated missions. Address: Leogane, Haiti.

MAINE—The Rev. CEDRIC L. MATHER was ordained to the priesthood on December 21st in the Cathedral of St. Luke, Portland, Me., by Bishop Loring of Maine. He was presented by the Rev. C. Philip Staples; the Rev. Tom G. Akelev preached the sermon. The Rev. Mr. Mather will be rector of St. Mark's Church, Waterville, and chaplain to Episcopal students at Colby College, Waterville, Me. Address: 10 Center Street, Waterville, Me.

MICHIGAN—The following were ordained to the priesthood on December 15th by Bishop Creighton of Michigan in St. Paul's Church, Flint, Mich. The Rev. CHARLES D. BRAIDWOOD, presented by

Rhymes for Joan

VII. A Supper-time Jingle

THE food I put inside myself
At breakfast, dinner, tea.
Down in my little tummy-tum
Becomes a part of me.
Some of it turns into my skin
And some into my hair.
With some of it I hop and jump
Or go from here to there.
With some of it my little head
Learns this and that and t'other.
With some of it I love my God,
My daddy, and my mother.
Some children eat the things they like
Until it makes them illy;
But I—I am a Christian child
And seldom am so silly.

VIII. A Song of Church Bells

SUNDAY is better than other days,
For then the church bells ring;
"Cling! Clang! Cling! Clang!"
The Lord is waiting for you," they sing.
Through the rain,
Through the snow,
Through the sunshine,
How happy the music they chime:
"Cling! Clang! Cling! Clang!"
Come love the Lord Jesus. It's time."
"Cling! Clang! Boom!"
Cling! Clang! Boom!"
Boom! Boom!"
Boo-oo-oo-oom!"

BERNARD IDDINGS BELL.

CHURCH CALENDAR

January

10. First Sunday after the Epiphany.
17. Second Sunday after the Epiphany.
24. Third Sunday after the Epiphany.
25. Conversion of S. Paul. (Monday.)
31. Fourth Sunday after the Epiphany.



the Rev. Otis G. Jackson, is missionary in charge of Grace Church, Lapeer, and St. John's, Otter Lake, Mich.

The Rev. GILBERT A. RUNKEL JR., presented by the Rev. G. Clare Backhurst, is assistant at St. Paul's, Flint.

The Rev. GLENN M. SAWDON, presented by the Rev. David T. Davies, is missionary in charge of Grace and St. John's Churches, Bay City, Mich.

NEWARK—The Rev. ELMER DEWITT FANQUIER FRANCIS was ordained priest by Bishop Washburn of Newark on December 20th in Calvary Church, Summit, N. J. He was presented by the Rev. Walter O. Kinsolving; the Rev. D. F. Forrester preached the sermon. The Rev. Mr. Francis will continue as assistant at Calvary

Church, Summit. Address: 31 Woodland Avenue, Summit, N. J.

NORTHERN INDIANA—The Rev. EUGENE PAUL PARKER was ordained priest on December 18th by Bishop Gray of Northern Indiana in Trinity Church, Fort Wayne, Ind. He was presented by the Rev. Dudley S. Stark; the Rev. Clarence C. Reimer preached the sermon. The Rev. Mr. Parker will be curate of St. Chrysostom's Church, Chicago, Ill. Address: 1424 Dearborn Parkway, Chicago, Ill.

TENNESSEE—The Rev. ROY WESLEY BATTENHOUSE, Ph.D., was ordained priest on December 22d by Bishop Dandridge, Coadjutor of Tennessee, in Christ Church, Nashville, Tenn. He was presented by the Rev. Dr. Thomas N. Carruthers;

the Rev. Dr. Prentice A. Pugh preached the sermon. Dr. Battenhouse is professor of Church History at the School of Religion at Vanderbilt University, and assists in services at Christ Church, Nashville; he also does regular Sunday duty in St. Paul's, Franklin, and Grace Church, Spring Hill, Tenn.

DEACONS

WESTERN MASSACHUSETTS—ROBERT E. TERWILLIGER was ordained deacon on December 27th in Christ Church Cathedral, Springfield, Mass., by Bishop Lawrence of Western Massachusetts. He was presented by Canon Raymond H. Kendrick; the Rev. Burke Rivers preached the sermon. The Rev. Mr. Terwilliger will be assistant at All Saints' Church, Worcester, Mass.



Church Services near Colleges



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Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Mt. St. Alban, Washington, D. C.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Me.
The Rev. Donald W. Mayberry, Rector
Sunday Services: 8 & 11:00 A.M.

UNIVERSITY OF CALIFORNIA, L.A.—St. Alban's Church, Los Angeles, Calif.
Rev. Gilbert Parker Prince, Vicar
Sunday Services: 8, 9:30, & 11 A.M.

UNIVERSITY OF CHICAGO—served by 3 Chicago churches
Christ Church, 65th and Woodlawn Ave.
Rev. Walter C. Bihler
Sundays 7:30 & 11 A.M.
St. Paul's Church, 50th and Dorchester Ave.
Rev. F. C. Benson Belliss
Sundays: 8 & 11 A.M.
Church of the Redeemer, 56th and Blackstone Ave.
Rev. Edward S. White
Sundays: 8 & 11 A.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne jr., Chaplain
Sundays: 11 A.M.
Weekdays: 12 Noon

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
The Rev. Frank S. Morehouse, Rector
The Rev. Clinton R. Jones, Curate
Sunday Services: 8 & 11 A.M.

HARVARD UNIVERSITY, RADCLIFFE—Christ Church, Cambridge, Mass.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10, & 11:15 A.M., 8 P.M.
Weekdays: Tues., 10; Wed., 8; Thurs., 7:30 A.M.

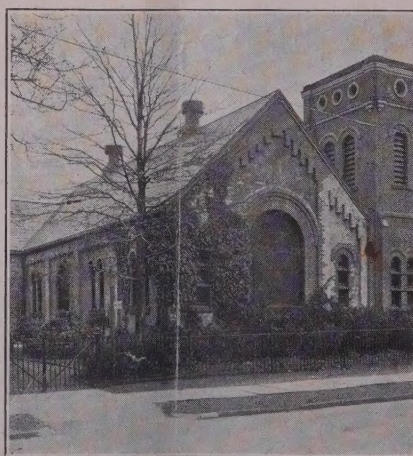
HASTINGS COLLEGE—St. Mark's Pro-Cathedral, Hastings, Nebr.
Very Rev. N. L. Chowenhill, Dean & Rector
Sundays: 8 A.M. Mass; 9:45 Church School; 11 Choral Mass & Sermon. Holy Days: 10 A.M. Mass

THE CHURCH SOCIETY FOR COLLEGE WORK

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ST. JOHN'S CHURCH,
NEW BRUNSWICK, N. J.

UNIVERSITY OF ILLINOIS—Chapel of St. John the Divine, Champaign, Ill.
Rev. Carroll E. Simcox, Priest
Sunday Services: 8 & 10:30 A.M.
Thursdays & Holy Days: 7:15 A.M.

UNIVERSITY OF IOWA—Trinity Church, Iowa City, Iowa
Rev. Richard E. McEvoy
Sundays: 8 & 10:45 A.M.
Wednesdays & Holy Days: 7 and 10 A.M.

MICHIGAN STATE COLLEGE—St. Paul's Church, Lansing, Mich.
The Rev. Clarence W. Brickman, Rector
Sunday Services: 8, 9:30 & 11
Chapel of Christ The King, 445 Abbott Rd., East Lansing
Wednesday: 7:10 A.M.; Sunday: 8:45 A.M.

MILWAUKEE DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, D.D., Rector
Daily Services: 7:30 A.M.
Sundays: 8, 9:30, & 11 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest
Sunday Services: 8:30 & 11 A.M.
Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
The Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8 & 11 A.M.
Wednesdays and Holy Days: 9:30 A.M.

TUFTS COLLEGE—Grace Church, Medford, Mass.
Rev. Charles Francis Hall
Sundays: 8 A.M. Holy Communion; 11 A.M. Morning Prayer & Sermon

UNION COLLEGE—St. George's Church, Schenectady, N. Y.
Rev. G. F. Bambach, B.D., Rector
Sundays: 8 & 11 A.M.; 7:30 P.M. Holy Days: Holy Communion, 7 & 10 A.M. Tuesdays: 7 A.M.; Thursdays: 10 A.M. Daily: M.P. 9 A.M.; E.P. 5 P.M.

WASHINGTON UNIVERSITY—Church of St. Michael and St. George, St. Louis, Mo.
Rev. J. Francis Sant, D.D., Rector; Rev. G. Richard Wheatcroft, Curate
Sundays: 7:30 & 11 A.M.; Canterbury Club, 7:30 P.M., twice monthly.

WELLESLEY COLLEGE—St. Andrew's Church, Wellesley, Mass.
Rev. P. F. Sturges; Mrs. Edward C. Ashton
Sundays: 7:30, 9:50, 11 A.M.
Thursdays in College Little Chapel 7 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.
Rev. A. Grant Noble, D.D., Rector
Sundays: 8 & 10:35 A.M.
Wednesdays & Saints' days: 7:30 A.M.

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Gordon E. Gillett, Chaplain
Sunday: Holy Eucharist 8 & 10:30 A.M.; Evening-song 7 P.M. Weekdays: Holy Eucharist, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

YALE UNIVERSITY—Dwight Chapel, Old Campus, New Haven, Conn.
Rev. A. B. Secombe, Minister to Episcopal Students
Sundays: 9:45 A.M., Holy Communion and Sermon
Wednesdays: 7:30 A.M. Holy Communion